CRIPTURE

VINDICATED

om the Mis-apprehensions, Mis-interpretations, and Mis-applications of

Mr STEPHEN MARSHALL,

his Sermon Preached before the Commons House of PARLIAMENT, *Feb.* 23. 1641. and published by Order of that House.

ALSO

A Militarie Sermon,

WHEREIN

the VVord of God, the nature and disposition of a Rebell is discovered, and the Kings true Souldier described and characterized.

EDWARD SYMMONS, Chaplaine to the Life-guard of the Prince of Wales.

OXFORD,

inted by LEONARD LICHFIELD, Printer to the University. 1645.

SCRIPTURE VINDICATED,

FROM

THE MISAPPREHENSIONS Misinterpretations and Misapplications of

Mr STEPHEN MARSHALL;

IN

His Sermon Preached before the Commons Houſe of PARLIAMENT, *Feb.* 23. 1641. and publiſhed by Order of that Houſe,

The particular occaſion adminiſtred for this Vindication is *expreſſed in the Preface to the Reader.*

By EDWARD SYMMONS Chaplaine to the Life-guard of the Prince of WALES.

Ezek. 35. 6.

As I live ſaith the Lord God, I will prepare thee unto Bloud, and Bloud ſhall purſue thee, ſith thou haſt not hated bloud, even bloud ſhall purſue thee.

1. *Pet.* 3. 4.

A *meek* and a quiet ſpirit is in the ſight of God of great price.

Mat. 21. 5.

Tell the daughter of Sion behold thy King cometh unto thee *meek*.

OXFORD,
Printed by LEONARD LICHFIELD, Printer to *the Univerſity*. 1644.

TO THE HONOVRABLE MEMBERS OF THE COMMONS Houſe aſſembled at *OXFORD.*

Honourable Senatours,

Doe here moſt humbly preſent uncovered to your judicious view, a Sermon once Preached, *and afterward* dedicated *to your ſelves at Weſtminſter: as it was at firſt an unhappy mean, to provoke divers (then of your ſociety) to ſet their feet in paths of blood: ſo if now it ſhall help to a fuller ſight, of the greatneſſe of that mercy, which preſerved your ſelves from ſo great a danger, I have alſo my option. There be* Miſteries *of Iniquity as well as of Godlineſſe, a Miniſters duty is to* diſcover *both; our* Saviour *revealed* Satan *when he ſpake by* Peters *tongue, and thereby taught us to detect him, when he comes in the ſhape of an* Angell of light; *(as his cuſtome is to do, when he is endeavouring moſt miſchiefe againſt* Church *or* State) *the moſt eminent, popular, and well-guifted men, have alwayes beene his inſtruments to pervert the* Truth, *and to breake the* Peace; *he doth but* actum agere *in theſe times;* omne malum ab Eccleſia, *was true of old, and is ſo ſtill: They were* Church-men *to whom that Rebell* Rodolphus *ſpake, (when lying on his death-bed he ſhewed his right hand cut off in fight againſt his Soveraigne:* This *(ſaies he)* is that right hand, wherewith I vowed my faith unto the Emperour, now is the ſame become a witneſſe of my breach of fidelity, and traiterous attempts againſt my Soveraigne by your inſtigation. *They were alſo* Church-men *that ſtirred up to the* Barrons *warres, in the daies of our* Henry 3. *and in-*

joyned the Earle of Leicester in remissione peccatorum, u
causam illam (*meaning his Rebellion*) usquè ad mortem assi
meret, *asserting*, pacem Ecclesiæ Anglicanæ nunquàm sine
gladio materiali posse firmari. *Our age* (*alasse*) *hath beene so
fruitfull in such Churchmen, and they in such Assertions*; bu
the Apostle prophecying of such sayes, that their folly shall be
manifested unto all; *and to this purpose* (*right Noble and Wo
thy*) *are my poore endeavours in this following discourse*; *I hum
bly beg, that your favourable acceptance, may make the same
some sort valuable: it tends to* Peace, *and you are* Councellors
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constant, and earnest prayer of*

Your humble Servant

Novemb. 30.
1644.

EDWARD SYMMONS

The Preface to the Readers.

CHRISTIAN READERS,

I Here offer to your conſcientious view, the Vindication of three or foure Texts of Scripture, from the abuſe that is offered unto them, by that once faithfull Expounder, and fruitfull Preacher of Gods Word, Maſter Stephen Marſhall, Miniſter of Finchingfield in Eſſex: A man indeed whom (in my apprehenſion), before his unhappy ingagement in this unnaturall and blacke Rebellion, envy it ſelfe (though ſometime buſie in her attempts againſt him,) was not able to ſtaine or blemiſh, either for matters of life or doctrine. The occaſion of this mine undertaking againſt him herein was this.

About Eaſter laſt, 1644. I did viſit in the Priſon at Shrewsbury ſome Priſoners, that had been taken at the Caſtle of Brampton Bryan, belonging to Sir Robert Harly in Hereford-ſhire: and queſtioning them about their taking up of Armes againſt their Soveraigne, they anſwered me, that they took up Armes againſt Antichriſt, and Popery; for (ſaid they) 'tis propheſied in the Revelation, that the Whore of Babylon ſhall be deſtroyed with fire and ſword, and what doe you know, but this is the time of her ruine, and that we are the men that muſt help to pull her downe. I anſwered that the Revelation tells us, that 'tis the worke of Kings (ſignified by thoſe ten Hornes, Rev. 17. 12. 16) to pull downe the whore of Babylon, to hate her, to make her naked, and to burne her with fire. But as for them, they (in my apprehenſion) laboured to keep up the whore of Babilon, that ſhee might not fall, by their endeavouring to pull downe Kings, who were appoynted of God to pull downe her: they replyed, that 'tis ſaid in the Revelation, that the People, the Multitude and Nations ſhould alſo pull her downe: but (reading the verſe out of one of their Bibles, ſhewed them their miſtake, that the People, Multitude and Nations, (which are called Waters, Rev. 17. 15.) were thoſe whom the Whore did ſit upon, and as it were did brood under her, that is, ſhee did rule over them.

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them, had them under their obedience, insomuch that they might rather be said to submit unto her, then to pull her downe.

But what (said they) do you think, that Kings alone, without the help of the people shall pull her downe? I answered no, nor yet the People without their Kings, who are appointed of God, to lead them thereunto, and in whose power alone it is, to Authorize people to be active and assistant in such a businesse. And then I inform'd them further, of their mistake in another particular, namely in thinking Popery (which they fancied they fought against,) to be that whore of Babylon, which the Revelation is threatened to be destroyed with fire and sword; for that Antichrist and whore of Babilon, which was to be destroyed with such weapons, dwelt at Rome, and not here in England: and it was the very Roman seat or City which was to be so abolished; and not the Romish faith, or Popish Religion; the sword of Christs mouth, (which is the word of God) is the only weapon ordained to destroy that; nor should that be quite abolished from the earth (as Learned Divines did hold) till the comming of Christ himselfe: they told me that all the true godly Divines in England (amongst whom they named in speciall M. Mr. shall were of their opinion, that Antichrist was here in England as well as at Rome, and that the Bishops were Antichrist, and all that did endeavour to support them, were popishly affected, Babilonish and Antichristian too, yea many professed Papists were in our Armies, who (they said) did fight against Christ and Protestant Religion, and therefore they thought, they were bound in Conscience to fight against them, and us that took part with them, and in so doing, they did but help God against his Enemies. I urged them to shew what call or warrant they had so to doe, being not Authorised by the King, they seemed to ferre a threefold call or Warrant. 1. The Command of the Parliament, 2. The Example of all Godly and powerfull Ministers, leading, encouraging, and stirring them up thereunto. And 3. The Motion of Gods Spirit in all Gods people, provoking them all with one minde, to undertake the same businesse: and to confirme all this, they alleadged that place, Judg. 5. Curse ye Meroz, Curse ye her inhabitants with a bitter Curse, because they came not to help the Lord against the mighty. And that place Psa. 48. Cursed be he that witholds his hand from blood. And that Psa. 137. Blessed is he that dasheth the Children of Babilon against the stones. And do not you think (say they) if the Papists prevaile but they will destroy all us? do you think they fight for the Protestant Religion?

Religion? *I answered no, I did not beleeve they did, nor did they pretend any such thing, but onely to ayde their naturall* Liege Lord *the King against those that wronged him, as in duty (being his Subjects) they were bound to doe: I did not deny but they might secretly ayme at their owne ends too, as the King of* Ashur *did, when he was doing the worke of God,* Esay. 10. *But God who ruled the world, and alwayes defended his true Church, would not suffer them to pursue their owne ends, any further then should make for his owne praise and his peoples good. Then I endeavoured to shew them, that those Scriptures which they alleadged were misapplyed by them, and did rather make against them; but they took me off, from that discourse, with* Mr Marshalls *application of them:* M. Marshall *(said they)* doth apply them as we doe, in a Sermon *(Preach'd before the Parliament)* which we had at Brampton: *I told them that (surely) they were mistaken in* M. Marshall, *for though some Weavers and Taylers, and Tinkers and Pedlers, and such like, who were suffered to preach, did abuse and pervert Gods word to their own purposes, yet M.* Marshall *(who was one whom my selfe knew better then they did, I was perswaded had more wisedome, learning, and honesty then so to doe: and much other discourse to this purpose we had together, insomuch that at last they desired me, that I would come againe unto them, and pray with them: but my occasions carryed me out of the Towne on the morrow, that I could see them no more.*

Now behold, about the end of July, *or beginning of* August *after, I fortuned to be in a Booksellers shop in* Ludlow, *where I chanced to see a Sermon of* M. Marshalls *upon that Text,* Iud. 5. 23. Curse ye Meroz, &c. *which I had either not seen before, or not sufficiently observed; wherefore reading the same, that discourse which I had with the forementioned* Prisoners, *came into my mind; and I did conclude, that this was the* very Sermon, *which they had alleadged unto me, in their owne defence: wherefore having by experience seen in part, what dammage thereby was already done, to simple people; and beleeving that others of the like ranke and quality, in other places, might be by the same as much misled; I did apprehend my selfe (in the accidentall meeting with this Sermon, after such my forementioned discourse) to be called by a speciall Providence to set pen to paper, to vindicate the* Scriptures *of God; and did thinke it my* duty, *and that I was* bound *in Conscience, (being a Minister of God) to warne all men of the danger, and to discover the snare, which is layd to catch and draw them into wayes of* Bloud and murder.

murder. *It is true M.* Marshall *is my deare friend, yet* Gods truth *is more deare unto me, yea the least* title *of that (I hope) I shall ever esteem more precious, then all the friends in the world, opposed unto it. And I know M.* Marshall *is an able man, and my selfe weake in compare with him, yet in the cause of God, I am not affraid to take up the* Buckler *against him. I have been bold once already, even to provoke him into the publique lists, for to justifie his* new *and most* ungospellike *way, but his* Conscience *or his* Courage *would not serve him to answer my letter; and therefore I hope that grace is not quite extinguished in him: perhaps (through Gods blessing) if this ensuing discourse come to his hand, he may see more of his errour, and of the hurt he hath done thereby to others; and so maybe awakened to glorifie God, and his truth by a full* denying recantation: *my humble prayers, are and shall be to God for him, that he may so doe; And I desire of you all (Christian Readers) that you would joyn with me in the same prayer for him: and also that God would mollifie, and sanctifie the spirits of all those of M.* Marshalls *faction, who have brought these lamentable miseries upon this now most* wofull *Nation, that they might at length smite their owne breasts, and cry,* O what have we done.

" *And thou,* O great and mighty Majesty *of Heaven and Earth, who* " *alone canst open the eares of the deafe, and the eyes of the blinde, cause* " *thou these men to hear that cry of blood in their owne soules, which* " *themselves have shed; and to see those calamities with watry eyes,* " *which themselves have occasioned, charge thou upon their Consciences* " *that high disgrace, which they have put upon the meek and loving Gos-* " *pell of thy deare Sonne. And thou, O Sonne of God, whose Gospell it is,* " *defend the honour of the same, and make us all to behave our selves* " *worthy the still enjoyment of it, even for thine owne merit and mercy* " *sake.* Amen, Amen.

SCRIP.

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SCRIPTURE VINDICATED

from the Misapprehensions, Misinterpretations, & mis-applications of Mr *Stephen Marshall* in his Sermon Preached before the Commons House of PARLIAMENT: *Feb.* 23. 1641. upon that Text in *Judges* 5. 23.

Curse ye Meroz (*said the Angell of the Lord*) *curse ye bitterly the Inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.*

THis Text, as with Mr *Marshall*, so with the rest of the Ministers of his party, is of great use and estimation: I beleeve scarce any of them, but have Preached upon it, at least have often quoted it, or rather misconstrued it, to their own purposes: but how improper a Theame it is, for their cause, for these times, and specially for a Fast day, when Mr *Marshall* discoursed upon it, shall in part be discovered in these following lines.

"The God of all grace and truth, guide my heart and pen by "his holy spirit, that I may write with that meekness, as be- "comes a Minister of Christ to use, in dealing with a lapsed "Brother; and with that fervor also, as beseemeth him that is

"zealous for Gods Word and Honour; that the seduced may be
"reclaimed from erroneous paths, and the upright strengthned
"in their Loyall way; to the Gospells glory, and the salvation of
"Soules; and that for my deare Lord and Masters sake Iesus
"Christ our Saviour. *Amen.*

SECTION, I.

Wherein are discovered Mr Marshalls *Mis-apprehensions.*

WHen Mr *Marshall* by way of introduction hath discovered the scope of the Chapter, and in speciall of this verse, he comes to shew: first, how *suteable* (to his apprehension) the text is to his present occasion: then, he devides, and (after his manner interprets the same; and lastly, he raises or concludes upon his main doctrine: I shall follow him throughout in his own method and way:

First for the *sutablenesse:* he saies, the Text or Theame is suteable, and *exceeding seasonable:* in respect

1 Of the times wherein we live.
2 Of the temper of most people.
3 Of the occasion of that daies meeting.
4ly and specially, in respect of that Honourable Assembly.

I shall be bold to shew how M. *Marshall* is mistaken in all these particulars:

1. *It is seasonable* (saies he) *to the times wherein we live, when abundance of mighty Enemies rise up against the Lord and against his Church.* Now in this I suppose M. *Marshall* forgat himselfe, for these times wherein we live, are times of the Gospell, and therefore are, or should be times of blessing, whereas the Text, is a Text of the old time, a Text of cursing. And indeed although *abundance of mighty enemies doe rise up against the Lord, and against his Church,* yet Christ in the Gospell, did not leave his Church either precept or example, to curse her enemies; no nor the enemies of the Lord himselfe: but he hath left both precept and example directly to the contrary.

1. Precept. *Mat.* 5. 43, 44, 45. *&c.* He speakes not only to them there present, but to his whole Church; and what he then spake was to endure for ever, and to be a rule to her throughout all

allages, in cases of this nature: His command is, that she should *blesse* and not *curse*, yea that she should blesse them that curse her: the words are these, *you have heard that it hath been said* (namely in old time) *thou shalt love thy neighbour and hate thine enemy: but I say unto you* (saies Christ) *love your enemies, blesse them that curse you, doe good to them that hate you, pray for them that despightfully use you, and persecute you, that you may be,* (or may approve your selves to be) *the Children of your Father which is in Heaven, for he deales thus with those that be his enemies, he makes the Sun to shine, and his raine to fall, both upon the evill and upon the good, if you love them only that love you, or salute your brethren only* (those of your own opinion, of your own side or faction) *what doe you more then the Publicans or Heathens doe,* who have no acquaintance with God, with Christ, or with his Gospell) *be you therefore perfect as your heavenly father is perfect:* as if he had said, it becomes you, that professe your selves to be mine, to endeavour after more then an Heathenish perfection, it is an Heavenly perfection, which you must strive for; and to obtaine this, you must leave the practices of old time, which were to hate and curse your Enemies, and you must practice the cleane contrary.

And for the better understanding of this, let me here by the way, minde the World again, of what I have already informed her in my Treatise of *The right nature and temper of the Spirit of the Gospell: viz.* that there is a great difference between the Ancient times, those before Christ, and those since his coming, not in respect of time, it selfe; (for that is alwaies the same) but in respect of the coming of Christ; who brought with him a new spirit, which both must and doth manifest it selfe in all his true servants.

The former times, might haply be times for cursing and revenge; times of death and terrour; Gods name then by which he was known and called, was *Deus ultionum* the God of Revenge, Psal. 94. 1. for as such a one, he was pleased then oft-times to discover himselfe: *Adam* having sinned, was presently cast out of Paradise. *Corah*, and his companions having Rebelled, vengeance speedily laid hold upon them, *Meroz* having faulted was presently Cursed; but by the coming of Christ, the times were changed to be

times of mercy and favour, times of grace and pitty, of patience and forbearance, of life and Salvation; and God from thence forth was called by a new name: *scil. Pater misericordiarum*, and *Deus consolationum*, the Father of mercies and God of consolation, and as such a one he declares himselfe, he dealt more forbearingly with *Corazin* and *Bethsaida*, then formerly he had done with *Sodome* and *Gomorrah*: and *Paul* then *Saul*, went breathing out threatnings against Gods Saints, yet mercy reached him; *Mary Magdalen* and the Theefe were great sinners, yet vengeance did not overwhelme them; yea many of those that crucified Christ, were not taken away as they deserved; (but being afterwards converted by *Peters* Sermon, *Act.* 2.) tasted mercy: Had *Meroz* been standing in the daies of the Gospell (in Christs time,) and had failed in her duty, as she here did, she should not presently have been loaden with a Curse; but rather reprooved and admonished of her Errour, and had time granted her to repent in: and therefore though this Text of M. *Marshal* might haply have been seasonable, for the old times, to be preached to the *Captaines and Leaders of the Lords Hosts* (as he calls those that he preached it unto;) yet it doth not follow that 'tis like seasonable now. For by the comming of Christ (I say) there was a change made in the times, and so ought there to be in men, in their thoughts, words and carriages; yea and in their preaching too, in which there must Consideration be had to times and seasons.

2. Cor. 1. 3.

But I returne, and will second that Precept of our Saviour, with the Testimony of his two great Apostles St *Peter* and S. *Paul*, both Preachers in the time of the Gospell; and both indued with the Spirit and minde of Christ: first S. *Peter* 1. *Pet.* 3. 9. *render not evill for evill, or railing for railing, but contrariwise blessing, knowing that you are thereunto called, that you should inherit the blessing*, whence we learne, that men by the Gospell are called to Christianity, for this very purpose, that they may shew themselves to differ from all the world beside, in blessing their Enemies, when they deserve it not; and by so doing they doe fit themselves to be Heires of the blessing of God.

1. Pet. 3. 9.

And then Saint *Paul* also, doth urge this truth in such a way of enforcement, with such a phrase, as may challenge our speciall

note

note thereof, *Rom.* 12. 14. *Bless them that persecute you, Bless* (say) *and Curse not*, the charge is doubled, yea trebled, in a direct opposition unto that seasonableness which M. *Marshall* fancies. And let not any object that these Evangelicall precepts, doe onely concerne our carriages towards our owne personall Enemies, and not towards those that are the Enemies of Christ, and his Church; for I conceive that Persecutors of Christians, taylers, and those that offer wrong, or render evill to others, are no friends of Christ; and besides as our Saviour told us (in the place before quoted) 'tis the condition of *God our Heavenly Father* (whom we must endeavour to be like, *to doe good to the unthankefull, and to the Evill*, and such sure are his Enemies, whom he doth not looke, we should use worse then himselfe doth: we must not thinke to be more righteous, or zealous then he; nor must we begin our vomit, or Execrations, before God begins his: for indeed the Church her selfe (as M. *Perkins* inferreth) hath onely power to pronounce him accursed, whom God first accurseth: and the Apostle, *Gal.* 1. 8, 9. tells us twise over, for our better observance, and remembrance, what kind of man that is, who is under the *Anathema* of the Lord: even *he that preacheth another Gospell*, or any other Doctrine for Gospell contrary to that, of Peace, and Love, and Patience and Obedience, which himselfe had Preached: *If any man* (saies he) *Preach unto you; any other Gospell*, (or any thing else for Gospell) *then what we have preached, let him be accursed:* it concernes M. *Marshall* therefore to consider of himselfe and of his Doctrine: But this for Precept.

2. The example of our Saviour speakes as home, to our purpose against Mr *Marshalls* judgement; as his Precepts have done: when himselfe was here upon the Earth, and had *abundance* of Enemies, and those *mighty* ones too, who did rise against him: the Text saies: *Herod, Pontius Pilat, with the Gentiles, and People of Israell were all gathered together*, (and did rise like one man) *against the Lord Christ*: yet we doe not read of one Curse that he bestowed upon them; much lesse did he throw out any Curses against *Peter*, and the rest of the Apostles, that forswore him, and fled away from him, and *did not helpe him* (their Lord and Master) *against the mighty*: no, but he prayed both for the one, and for the other: yea for his most deadly Enemies, he powred forth Acts. 4. 27.

a ſupplication, *Father forgive them:* and at another time, 'tis ſaid
Mark. 3. 5. he *grieved or mourned for the hardneſſe of their hearts*, 'tis not ſaid he *curſed* them becauſe of their hard-heartedneſſe. Nay which (of all) is moſt worthy of Mr *Marſhalls* obſervation, is that place, *Luk.* 9. 55. 56. when the two Diſciples *James* and *John* began to be of Mr *Marſhalls* mind, and would have been fetching ſome Curſe from Heaven, upon thoſe unkind *Samaritans*, who behaved themſelves ſo like Enemies unto their Maſter: Chriſt himſelfe would not ſuffer them, *but turned* (ſaies the Text) *and rebuked them, ſaying, you know not of what Spirit you are of: for the Son of man came not to deſtroy mens lives, but to ſave them*, as if he had ſaid, to curſe or to miſchiefe men, is not a worke ſuitable to perſons, of your Spirits, or of your Calling; or to theſe times; ye are Miniſters of the Goſpell, my Diſciples and theſe are times of the Goſpell, times of bleſſing, and you muſt doe onely that which ſutes with my Spirit, and with the end of my comming, and which becomes the Goſpell: And whereas thoſe two Diſciples did thinke they had a warrant from *Elias* Example for that motion of theirs, as haply M. *Marſhall* did thinke he had from that of *Deborah* and *Barack*, for his urging of this Text; yet our Saviour informes them, that his comming into the World, had put all examples of that kind out of date; what was lawfull in *Elias* time, is not equally ſo at this preſent: yea ſurely, we may conclude from thoſe words of Chriſt to his two Diſciples. 1. That *all motions and Doctrines, which doe not ſute with the end of Chriſts comming, are ſinfull motions, and ſinfull Doctrines*; and ſuch are all thoſe that doe not tend to Peace and mercy, to the bleſſing and ſalvation of men. And 2ly. we may learne too: that *all men who live under the Goſpell, muſt mind and ſpeake, Preach and doe onely that which ſuites with the ſpirit of the Goſpell*: and therefore looke how farre M. *Marſhalls* Text doth diſſent from the end of Chriſts comming, and from the gentleneſſe of the Spirit of the Goſpell; ſo farre is it from being ſeaſonable in theſe times: that the ground of M. *Marſhalls* miſtake in this particular was he did not conſider the *Change of the Times*; but no marvaile of it, for we ſee two great Apoſtles were once in the ſame Error.

2ly. Mr *Marſhall* ſaies, his Text is ſeaſonable, in reſpect *of the temper of moſt people, who generally mind their owne things*

and not the things of Chriſt. But is it ſeaſonable therefore to curſe them? Will that make them mind their owne things leſſe and Chriſts more? I apprehend otherwiſe, and that from a three fold Argument: one from Scripture, another from naturall reaſon, and a third from ſenſible experience.

1. *Scripture teacheth the contrary.* The Apoſtle in that very Chapter (*Phil.*2.) whence that phraſe is borrowed by Mr *Marſhall*, gives no ſuch warrant; but rather if we marke him doth teach men, to *mind their owne things leſſe, and the things of Chriſt more*, by laying downe before them the example of Chriſts great love to mankind; his Humility and ſufferings in their behalfe; by ſhewing how he denyed himſelfe and his owne glory, to procure their advancement; and from hence he provokes men to be like him, in diſcovering the ſame mind, and affection to be in themſelves towards him, and *v.*14. & 15. he exhorts them, to *doe all things without murmurings and diſputings*, ſurely then without Curſings, and he gives this reaſon, *that you may be blameleſſe and harmeleſſe, the Sons of God without rebuke, in the midſt of a froward and perverſe Generation*; for the gaining and winning of them, inferring that if they ſhould doe otherwiſe, if they ſhould curſe thoſe that were not of their owne ſide, and temper; they being of a perverſe and crooked diſpoſition, would returne like for like, yea and ſpeake evill of God whoſe Children they profeſſed themſelves to be, and ſo there would be nothing but diſputings and quarrellings, fightings and ſhedding of one anothers bloud, even as there is now in this Land amongſt us. Ver. 3, 4 &c.

So in another place 'tis ſaid that *the Servant of God*, (who would win others to mind the things of God) *muſt not ſtrive*, (much leſſe curſe) *but be gentle unto all men, apt to teach, patient, in meekneſſe inſtructing them that be contrary minded*, (and that oppoſe themſelves,) *trying if God will* (as peradventure that way he will) *give them repentance to acknowledge the truth, and ſo be recovered out of the Devills ſnare*, (wherein doubleſſe all they are intangled that mind their owne things, more then the things of Chriſt.) In thoſe purer times, this was the onely way which Gods Miniſters tooke, to alter mens mindes and tempers: *we beſeech you* (ſaies the Apoſtle) *to be reconciled to God*, nay *God by us beſeecheth you*: God himſelfe the perſon offended, ſeeketh and 2. Tim. 2. 24. 25. 2. Cor. 5. 19. 20.

and prayeth to be reconciled with his Enemies; even as our gratious King hath done to be at peace with them, that have so highly abused him. The Prophet *Hosea* foretelleth of these times, tells us, that God would draw people to himselfe with the *Chaines of Love*, he would take them aside and *speake friendly* to them, pardon their iniquity, cover their sinnes, and so *allure them* in a gentle way, to mind him more, and themselves lesse. And shall any pretender for God or Christ, thinke harshnesse and cursing a better way, or meane to effect the same thing.

Hos. 11. 4. 2. 14.

2. *Naturall Reason perswades the contrary.* He that knows whereof man is made, and what is in man, and is the searcher of his Heart, yea and the changer of it too, Reason saies, can best of all direct in the way to alter the same. Besides if it be true (which the Apostle saies) that the *preaching of the Law* doth put us out of frame and temper, by meanes of *sinne that dwelleth in us*, which becomes thereby more *outragious:* then Reason suggests that much more will the *preaching of Curses*, doe the same thing. Againe that course which is not availeable, to draw one man to another, betweene whom there is a lesser distance; can never be Effectuall to draw men to God, betweene whom the distance is farre greater. That which cannot provoke us to love our Neighbours as our selves, or to mind his things as our owne, can never prevaile, to stirre us up to love God better then our selves, and to mind the *things of Christ* above our owne: Reason teacheth all this. I confesse these harsh Themes or Texts, may be suteable enough (as they may be handled,) to drive people out of themselves, and to make them mind their owne affaires but little, but how they should drive any nearer unto God (unlesse by accident,) or cause them to *set their affections on things above*, my Reason cannot apprehend; our blessed Saviour would not goe in Mr *Marshalls* way, when he dealt with *Judas* the Traitor, for when that Apostate desciple, (for his worldly advantage sake) went (as a Chaplaine) with the Souldiers to apprehend his Lord and Soveraigne: Christ did not at that time, fall to curse him, for minding his mony more, then his Master, his gaine, more then his Conscience; but with a mild Compellation, doth insinuate unto him, how he covered a most foule Treason under a faire pretence: *friend* (saies he) *betrayest thou the Son of Man*

Rom. 7.

with a kisse: which very manner of speech, without all question, did so worke upon the Spirit of the Traitor afterward, that he never joyed in his mony more; but ere long, brings it back to the *Close Committee*, and there he leaves it; confessing that *he had betrayed Innocent Bloud:* now surely by the consent even of Reason, this course which Christ tooke, is most seasonable to the temper of *those people that mind their owne things most*, if we would worke in them a sight of their Errour, and not that which M. *Marshall* seemes to fancy. Which also

3. *Experience it selfe contradicteth:* M. *Marshall* teacheth us in the 6th *Page* of his Sermon, that to Curse is, *maledicere verbo malefacere re, to speake evill, to revile, to reproach, to wish mischiefe unto, to doe any evill against a man, to execute indeed (to the utmost of power) what one would wish in word:* (in briefe, 'tis to deale with a man as M. *Marshalls* Faction have since dealt with the *King*, and with the *Queene*.) But did ever any one read, or heare, or by experience see, any man that was yet a stranger to God, or to Religion, converted by these meanes? How this Generation of *New Reformers*, are like to prevaile for Christ, in this their way, let all men judge according to observation.

It is most true, they have not failed in any one of M. *Marshalls* particulars, in their endeavours with the *Queene*, they have *spoken evill of her, reviled her, reproached her, slandered her, robbed her, spoyled her, shot at her, persecuted and hunted her out of the Kingdome, done her all the mischiefe both in word and deed, which was in their power to doe;* and sorry they were, that their power was not answerable to their will, to have proceeded farther in their evills against her: and all this was to bring her into love with the *Protestant Religion*, which they (most scandalously and falsely) say, themselves are of: though indeed of all Religions in the world the true *Protestant Religion*, doth most of all, oppose and contradict such wayes and courses: and they are the greatest Enemies that ever the *Protestant Religion* had; thus to slander and disgrace the same: yea they have occasioned hereby, many unhallowed men and women, to blaspheme our holy Profession, and to commend of that of the Adversaries of *Rome:* the *Pope* had never such an Harvest in *England* this foureskore yeares put altogether, as he hath had in these foure yeares last past, or

ſince theſe men have managed the *Militia*. This experience doth teach us; and on the other ſide the ſame Miſtriſſe doth aſſure us, that the onely way to worke an Evangelicall temper, in thoſe that differ from us; is to make unto them a preſentation of Chriſts Example, in our teaching, to diſcover his Conditions in our behaviours, to manifeſt his meekneſſe, and affability in our ſpeeches; which courſe indeed doth mightily calme the rage of ſinne, and extinguiſh the heat of it: yea it tames the heart of a ſinner, captivates his ſpirit, and after a manner inforceth him to *mind his owne things leſſe, and the things of Chriſt more.* O had our *New Reformers* but gone this way to worke, I dare boldly ſay they might have done God much ſervice, but their pleading for the *Militia*, was a plaine diſclaiming of this way of Chriſt. And thus we ſee from *Scripture*, *Reaſon*, and *Experience*, that M. *Marſhall* is as much miſtaken in the ſeaſonableneſſe of his Text in the ſecond reſpect, as in the former: and I ſuppoſe the ground of his miſtake is this, he did not ſufficiently conſider of *peoples tempers and diſpoſitions.*

3ly. Mr *Marſhall* ſaies: His Text is *ſeaſonable to the occaſion of this dayes meeting, which is purpoſely for the helpe of the Lord, and his cauſe and people now diſtreſſed in Ireland*: So that he conceives it ſeaſonable (as I apprehend him) in reſpect of the *day*, or the *duty* thereon to be performed: yet the pretended occaſion of that dayes meeting, (as I take it) was to *pray* and not to *curſe*. I did never read, that bitter curſing was ever injoyned as any part, of the duty of a faſt day; and therefore no marvaile if the fruits of ſuch faſting dayes, have proved ſo bitter to the whole Nation.

I have heard both M. *Marſhall*, and other Miniſters of that Faction at ſome fifty or ſixty miles diſtance, inveigh moſt bitterly againſt the *Cavaleers* for their Curſing and Swearing: the report whereof (doubtleſſe) they did receive from ſome good hand; for to my griefe and ſorrow I find, that notwithſtandlng his Majeſties Military Articles, and frequent Proclamations to the contrary, many that have Relation to his Armies, are moſt extreamly given over to that helliſh ſinne; for in that particular they rather chuſe to follow M. *Marſhalls* doctrine, then that of their owne Miniſters, who diſlike the ſame: they thinke they may *practice*

Curſing,

Cursing, as lawfully as he *preach* it: though I beleeve, they mistake him therein; for he would have onely those of his *owne* side, to whom he preacheth, to practice the same; and not the *Cavaliers*, to whom it doth not belong; (nor indeed in respect of their cause so well become): But such is mans nature, *Nittimur in vetitum:* in wayes of sinne, one will strive to out goe another: And let M. *Marshall* say what he can, the *Cavaleers* will account those in Rebellion against the King, as worthy of *Curses*, as they on the other side can account them.

But this I must say of the *Cavaleers*, I could never observe any of them so transcendently bold, as to fancy, they did *helpe God*, or *him cause* by their *Cursing*; nor yet to professe publiquely, that the *Fast day* was a day *seasonable* for the practice thereof; nor dare we who are Ministers among them, teach any such doctrine, for *we have not so learned Christ:* no but let M. *Marshall* and all his side know; that we thinke, we are bound in Conscience upon the *Fast dayes*, to discover the horrid nature of the sinne of *Swearing*, and of *Cursing* others, even to the faces of those we conceive guilty of it; endeavouring thereby to humble their soules for it: And we pray our selves and teach others, that 'tis the duty of Christians to *pray* for all, and to *curse* none: no not those that are for the present *Enemies* to God, or to themselves; who thirst for the ruine of *Christs Gospell*, and of the *defender* and Professours of it; we hope and pray, for their Conversions, for we know not, but God may call them at the eleventh houre: onely we pray that *their mischievous imaginations* against the Lord, and against his Annoynted, and servants, *may never prosper*; that their Hypocrisie may be discovered; that so the simple well meaning People may no longer be deluded by them, we pray, *Fill their faces with shame of their owne doings, that they may seeke thy Name O Lord.* We conceive that *cursing* of others, on the *Fast day*, would rather appeare to be an act of *Pride* in us, and of *selfe justification*: then of *selfe condemnation*, which is the proper act of a *Fast day:* we hope that those *Prayers* which we put up for our bloud-thirsty Enemies, as they are most *selfe denying*, so are they most *suteable* to the worke of Humiliation; and if they prove not effectuall in their behalfe, for whom they are made, yet in the end they will (through Gods gratious acceptance by Christs

meanes) prove most beneficiall and comfortable to our selves: And we thinke *we helpe the Lord and his cause* best; when we walke onely in that way, which himselfe doth lead us in, and wherein *his cause* alwayes at the last, hath best thrived and prospered: and that hath been not the *high way* of *Cursing* and *self advancing*, but the *low way* of *praying* and *selfe denying*; yea we apprehend that 'tis the strength of God alone, that must pull downe his Enemies, and maintaine his *owne cause*, which he will undoubtedly doe, by some meanes, or other, when his wronged and afflicted people are *fit* for mercy and deliverance, and are brought to *kisse the rod* which beats them; and this we tell them they shall doe, when they leave *cursing* their Enemies, and with appeasednesse of Spirit can *pray* for them: this is the doctrine which we Preach unto them, to be practised on the *Fast day* and on every day, and *I beseech God give to every one of the King's Subjects, and People, grace to follow it.*

We read, *Ezek.* 22. 30. That in a time of generall Calamity God sayes, that *he sought for a man, to make up the Hedge, and stand in the gap before him, that he might not destroy the Land, but he found none.* Had God looked for *Cursers*, or if *they* could have done the deed; doubtlesse he might in those dayes, as well as now, have found many; (for 'tis an easier thing to nature, and more common to *curse* Enemies, then to *pray* for them,) but he looked for a man that should act *Moses* part, who stood in the breach, and *prayed* for them, and so was a meanes to preserve them. The Story it selfe is worth our observance; God offered to make *Moses* a *great man*, yea a *mighty Nation*: if he would but give him leave, to destroy those rebellious *Israelites* (who sure were Gods Enemies, for He doth not use to destroy his friends:) But *Moses* would not yeeld, though he might have come to great preferment by it. Had he been of M. *Marshalls* mind, he would have thought it his duty, not onely to have left *praying* for them, (whereby he held Gods hands), but also to have fell a *reviling*, *reproaching*, and *doing them all the mischiefe* that possibly he could, and so have *helped the Lord*, more quickly to have destroyed them: But surely that *selfe denying* course of *Moses*, was more acceptable and pleasing to God, then this other of Mr *Marshall* would have been. And I beleeve (for my part) that

Exod. 32. 10. --- 14. &c.

God

God on the *Fast dayes*, (when we meet togeather, to *helpe him* and his cause,) doth expect from us even such like prayers as *Moses* offered; and doth look that we his Ministers should call upon people, in *that* way and manner to afford their assistance: and I verily believe; had M. *Marshall* and all the Ministers on his side so done, the distressed people in *Ireland* (which he seems so specially to commiserate,) had been better *helped*, then they have been: for let us but consider, a little by the way, (more fully to evidence M. *Marshalls* mistake,) what great benefit this *Cursing* doctrine hath reached out to the *afflicted Protestants* in that Kingdome.

Soon after the Preaching of this Sermon (which was *Feb.* 23. 1641.) The *predominant part* of his Auditory, (their hearts being thereby fitted and prepared to *Cruelty*,) fell to put the same in practice: for hereupon the *lands* of that Nation were exposed to sale, by an *Ordinance of the House*, and some of the *Members* (who it seems had drank downe a larger draught of his doctrine then the rest) would have had it also decreed, *that the Irish should be rooted out from being a Nation*, they should all be put to the sword, that so their very name *might be had no more in remembrance*, for this indeed according to M. *Marshall's* phrase and instruction (pag. 5.) was *fully to curse them, vehemently to curse them, and never to leave cursing them*, even to annihilate them by *cursing* them, whereupon the Popish *Irish* fearing to be quite outgone in cruelty by these *new Reformers*, grew desperate indeed, and most outragiously mischievous against the *English* Nation; and against all that professed the *Protestant* Religion. And verily I doe beleeve, that God was so highly displeased with those *bloody purposes*, those over-harsh *decrees*, those *cursing doctrines*, so contrary to the Gospell, from men professing the same; that he did for these things sake, suffer those wild and savage *Irish*, to be more prevalent in that Kingdom: and should I be in the case of those, that either *Preached* such doctrines; or had *vented* such cruell purposes; or had *layed out*, any mony for *Irish* lands; or had been a *means* any way to provoke that people to be so *outragiously* desperate, and destructive as they have been; I beleeve my Conscience would tell me, that God *would lay to my charge, the guilt of that Protestant English blood there shed*, and

the King might *justly* lay unto me, the losse of those his Subjects, and I should alwaies think, *that blood would pursue me, because I had not hated blood.*

And here by the way also, let me suggest two things: a Caveat and an observation.

1. A *Caveat* to all my Countrymen of *England* of what side or faction soever, who begin now to be as bold with the lands and Estates, of some in their own Nation; as three years agoe they were with those of the *Irish*, both in buying and selling; the Buyers I would have but remember, *Ireland*, and thinke that by their good Bargains there, God did foreadmonish them, to beware how they venture here. And the sellers I would have them remember *Felton* (that killed the Duke of *Buckingham*,) it withall, that their own Orders and doings, have taught men make no scruple of shedding blood: *'Tis no wisdome to put great spirits upon desperate courses*, the Beare will more willingly *hazard his life*, then *part with his skinne* to make good the word of the Hunter.

2. An *observation*: from the progresse of men in ways of blood, *quam tument gustato sanguine fauces*, how dangerous the taste of blood is, it makes even a sheep grow wolfeish: *si tenuis parvus venit in ora cruor, itur in omne nefas*, they that were lately accounted the persecuted flock of Christ, having lapt a little of the blood of an *Enemy*, how extreamly on the suddaine doe they thirst for the blood of their *friends*? they who at first devoured in their expectations, the lands of *Strangers*, and panted after the destruction of the Popish *Irish*; how greedy are they now become, of the estates of their own *Country-men*, and thirsty after the ruine of the *Protestant English*.

---- inter mensas & toros,
Quæ modo complexu foverunt pectora cadunt.
Whom lately they at bed and board,
Did brotherly embrace,
They now do slay, with murdering sword,
And Brotherhood deface.

And yet I know 'tis the opinion of some; that this Effusion of *English* Bloud was *primum intentione*, the first thing in the intentions of these unnaturall men; and the *Irish* Combustions were onely

onely raised as a mist, to *cloud* their purpose at home, that honest Eyes might not discerne it; for (notwithstanding M. *Marshalls* phrase, *to help the distressed people in Ireland*) 'tis too well known, that the present *prevailing Faction* amongst those whom in the next words he calls, *the Captaines and Leaders of the Lords Host:* were not onely *neglective* themselves, in affording ayde, but also *obstructive* to his sacred Majesty, who (in pitty to those *poore distressed*) would have ventured his *Royall* Person, to have carried comfort to them: so irkesome was it to his Pious Soule, to heare, that any of his Subjects, should want that protection, which throughout the time of his sole Government, they so happily had enjoyed.

Sed latebat Anguis in Herba, there was a pad in the Straw, which every one did not then see; the maine designe or worke to be done, was, *to destroy the Government of Gods Church, and to overthrow Monarchy in this Kingdome*; and to effect this, the *Shipping* and *Militia* of the Kingdome, must be *griped* into their hands; to which purpose, there was to be *aliquid apparens*, above board, to gaine some beliefe to *Jealousies* and *Feares:* and therefore knowing the discontentments, and disposition of the *Irish* Nation, they cut of their Governours Head; and did providently forbeare to send any other to succeed him; that so they might render to them, an advantage to *rebell*, and to themselves a faire pretence to be *possessed* of the Men, Monyes, and Ammunition of this Kingdome. Which when they had got, *Ireland* is *neglected*, the poore *distressed people* there are *massacred*, the *Subsidies* given for their ayde, and the *Contribution* gathered for their reliefe, is *imployed* another way; many of our gallant men who at first went thither to their helpe, for want of timely supplies are *slaine*, (for had they lived a while longer, 'twas feared they might have done their King too much good service at their owne home,) and the rest of the Armies there abiding, were well nigh *famished* for want of maintenance; which they could not obtaine at last, but upon condition, they would first subscribe, to a kind of *new dependance* upon these new *State men*; and two of the *Members* of the *House of Commons*, are sent over to require it of them.

And here for the *Confirmation* of this Opinion, let me declare by the way two things, which I shall desire the judicious Reader seriously

seriously to thinke upon; and let him conclude from the same, what his owne Reason and Conscience shall suggest.

1. *What I have understood* of His Majesties Princely care and wisdome to prevent those *Irish* miseries; had that Kingdom been so happy as to have tasted the fruits thereof. When they had cut off *Strafford's Head*, the King providently foreseeing, that those forces raised there, by the said *Earle*, (for his assistance in the Northern expedition,) if they continued together, (being *Irish* and *Papists*) might be mischievous in that Kingdome, after their Governours death, (who had he lived, was both able and ready enough to have kept them under from Rebelling:) therefore his Majesty ordered, they should be sent out from thence, and but granted their service to the Ambassadors of *Portugall* and *Spain* soliciting the same at that time, in the behalfe of their severall Princes: in which particular, had not His Majesty been crossed, (had been impossible in humane reason, there should have been no such suddain Combustions raised in *Ireland*: whereas on the other side, they remaining there in a body; it was most likely (in all probability) they would act those evills, which now wofull experience can best declare. But the *prevailing* party at *Westminster*, (who must be called the *Saviours* and *Conservators* of Kingdomes) would by no meanes, suffer the King to enjoy the freedome of his *personall will*; (for indeed, so they might have missed of their maine designe in *England*:) and therefore pretending *Jealousies* and *Feares*, kept them still at home to make (as appeares by the effect,) a *distressed Church and People in Ireland*, and to doe greater mischiefe then at that time could be feared.

2. *What my selfe received* from the lips of a dying man; who was a Commander, and present in *Dublin*, when those two *Emissaries* (forementioned,) came thither to seduce the Armies from their Loyalty: who when they had by their cunning pretences, got the *subscription* of so many, as (in their owne conceits) the *worke was even done*; they began somewhat perfect to discover themselves, and their cankred intentions in their prate one night at supper: one of them saying, that *now all Nations, began to be weary of Monarchy: and did groane under the yoake thereof.* Which expression that very Gentleman (from

whose mouth I had it) extreamly disgusting, (being ingenious and loyall,) in the heat of his valour, starts up, and saies; *none but Villaines and Traitors were weary of it, or would offer to affirme any such thing:* (which was most truly spoken, if applyed to them that were bred under a *Monarch*, and had *sworne Allegiance* to him.) and thereupon this gallant Spirit, with another true *English-man* like himselfe; perceiving that their drift in requiring subscription, was onely to get the Army ingaged with their *faction*, to destroy *Monarchy*, and their naturall *Liege Lord*; commanded those *Members*, to reproduce presently the book of *Subscriptions*; (each of them threatning otherwise to cut one of their throats:) which when they had againe layed hands upon, they rent it all in peeces; and so those two *Factors* of mischiefe, having an end put to their *worke* in that Kingdome, came running home *in a feare*, to their owne Center at *Westminster* againe. But these by the way. I returne to M. *Marshall*.

Now I have given an hint how *seasonable* indeed his Text was to the *purposes* of some of his Auditors, and how *usefull* his doctrine hath since been in their *practice* of it, not to *helpe*, but to *mischiefe the Lord, and his cause, and his distressed people in Ireland*: but that it should be *seasonable* in that respect (which he affirmes) viz. *to the occasion of that dayes meeting*, which was to fast and pray, (as was pretended) I cannot yet perceive; surely therefore M. *Marshall* was mistaken in that *apprehension* also, and the ground of his mistake might be, he did not sufficiently remember, what was *the duty of the day*; I come now to the fourth respect.

4ly. *But to me* (saies Mr *Marshall*) *it seemes most of all seasonable, for this present Honourable Assembly, who all should be as the Lord, their Horses as his Horses, their Chariots as his Chariots, they being all called to be Captaines and Leaders of the Lords Host*: thus it seemeth to M. *Marshall*; but all men are not consenting with him in this particular neither: for to *me* it seemeth otherwise. I apprehend, that therefore this *Cursing* Text, was not so *seasonable* to that Assembly, *because they should all be as the Lord, who is gratious and mercifull of tender pitty, and great kindnesse, doing good, even to the unthankefull and to the evill:* in all which conditions onely, men are bidden to be like him, and not in any act of *severity*, or of *Cursing*: for though God hath power to *curse*,

yet that men have any warrant to follow him in so doing, I apprehend not, save onely in that case I mentioned before from *Gal.* 1. 8 9. Sure those whom we imagine to be *like the Lord* we should provoke to no more, then what we would provoke the Lord himselfe unto; and dares any man provoke the Lord to *curse?* none that truly knowes him. I professe I cannot conceive for what cause, M. *Marshall* should fancy his Text to be so *seasonable* to his Auditory: were they not called togeather to be a *blessing* to this Nation? did he know they would prove a *Curse*, and doth he dyet them accordingly? Himselfe saies, *pag.* 7. that *Curses are Edge tooles and dangerous to be medled withall*, why then will he put them into their hands, whom he saies are *the Lord?* hath the Lord been wont to appeare unto us with hands full of *Curses?* sure never till now, that he hath made the the *men of his hand*, doubtlesse (therefore) M. *Marshall* is somewhat mistaken in this particular also, and the ground of his error may be, he did not aright consider what is the *nature and disposition of the Lord.*

But M. *Marshalls* description, which he makes of his present Honourable Assembly, is a matter that requires our speciall notice: *they should all be as the Lord, their Horses as his Horses, their Chariots as his Chariots, they being all called to be Captaines and Leaders of the Lords Host.* The things that he would inferre from these words are these.

1. "That all men should looke upon the *House of Commons* "(his present Auditory), or rather upon the most *active* and pre- "*vailing* part thereof: as upon the *strong*, *wise*, and *infallible* God "himselfe; and apprehend their *requests* as *Commands*, for ever "to be obeyed, without dispute, even so long as they shall con- "tinue to propound them.

2. "That all men should apprehend and beleeve, that *their* "*Cause*, which the *Commons House* have, or shall ingage them- "selves in; to be without further proofe the *Lords side*, and the "*Lords cause*, yea though it be *against* Gods Annoynted, his "worship, his Ministers, his word, and all the practice of all the "godly, in all Ages to this present.

3. "That all who help and assist them, doe *helpe* and *assist* the "*Lord*, and what ever is done, in the furtherance of their Cause "though

"though never so much against Piety and Justice, is done *for the "Lord*, yea by *the Lord*; and all that doe not helpe them, and "their Cause, are to be locked up under the *Curse*, as *Enemies of "the Lord*; and to be handled as such, themselves, and for their "sakes, all that belongs unto them, *men*, *women* and *children*; "who are to be branded with the name of *Malignants*, that is to "say *Divells*, and no more pitty or respect to be shewn unto them "then is to be afforded to the *Divell* himself.

That this is M. *Marshalls* true meaning; I shall first evidence in part from his owne words; and then ile appeale to the people, whose judgement in these dayes (specially in a thing of this nature) is the best evidence.

1. That *all men should take them as the Lord, their word as his, their requests as Commands, and alwayes to be obeyed*: His owne expression to the *House of Commons*, in the beginning of his *Epistle Dedicatory*, before his Sermon doth prove it. *It is fit* (saies he) *my obedience should last as long as your Commands*, (which therefore are supposed to be never errant) *for so I have always interpreted your requests and desires to be*: we can say no otherwise to God himselfe, and no question but M. *Marshall* would have all men, of his mind: *ergo*.

2. That *all men should beleeve and take their Cause to be Gods*, &c. is evident in that he saies, *they are all called to be Leaders and Captaines of the Lords Host: called*, that is, *immediately* by the Lord himselfe, as *Deborah*, *Barack*, and the *Judges* of old were; by some speciall *instinct* and *inspiration*: no other kind of *call* can he challenge for them: for the King by whom God *ordinarily* calls, and makes *Captaines and Leaders of his Host*, I am sure M. *Marshall* himselfe will not say, did call them together, to doe as they doe, to set his Kingdomes in a Combustion, but rather to confirme, and establish them in a further Peace; not to *raise* Armies against his owne Person, and expresse Commands; but to *consult* together for the tranquillity, and safety of his people. Now if they be such as M. *Marshall* intitles them, and so called, as he (without any proofe) supposeth them, then it must needs follow that they, who helpe them, *helpe the Lord* and their cause, must be the cause of the Lord.

3. That *all who doe not helpe them and their cause, are to be accursed*,

accurſed, accounted of, and dealt withall as was expreſſed, the tenour of M. *Marſhalls* diſcourſe upon his Text, in the proofe of his doctrine, doth ſufficiently declare, as I ſhall ſhew when I come to note his *Miſapplications*.

But further, that M. *Marſhalls* meaning is the ſame, as was expreſſed, I doe *appeale to the people*; whoſe Evidence is as ſufficient in this caſe as M. *Marſhalls* owne. They will witneſſe with me, that they doe thus interpret and underſtand him: as was apparent, not onely by the Priſoners that were taken at *Brampton Bryan* Caſtle, (of whom is mention in the Preface to this diſcourſe,) but alſo by that *extract of* them, thoſe miſerable wretches, that were ſlaine at *Hopton* Caſtle: for they, while they maintained the ſame againſt the Kings Souldiers, amongſt other revileing and blaſphemous expreſſions, ſome of them would do out: *O you Rogues, you doggs, will you fight againſt the Lord, gainſt your redeemer:* (which plainly infers, that 'tis a generall poſition, infuſed into them all, by their teachers, that their cauſe is the *cauſe of God*, and they that oppoſe them, *oppoſe the Lord*) which *blaſphemous* expreſſion, occaſioned others as vile, from ſome of the prophaner ſort of our men; (which indeed I tremble to expreſſe;) and afterward when that Caſtle was taken, that blaſphemy of theirs, together with other opprobrious and reviling ſpeeches, did ſtir up that rage in the mercileſſe Souldiers, which occaſioned that barbarous, and inhumane ſlaughter of thoſe miſerable men; for which my heart hath often bled in ſecret (as God knowes); it being an Act, however *deſerved* on the ſufferers part, yet too too cruelly *inflicted* by the Kings men: moſt contradicting His Majeſties meeke and gratious Spirit; of much diſparage among vulgar people to His righteous Cauſe; and moſt unbeſeeming Chriſtian Souldiers; inſomuch, that my prayer is, and ſhall ever be: *good Lord ſmite the hearts of the Actors in, and Conſenters unto, that bloody Tragœdy with true remorſe for their barbarous cruelty*.

But here by the way, I would have all men note, the originall cauſe of that and ſuch like deeds of barbarouſneſſe, and inhumanity: the Preachers of that ſide infuſe by their doctrines ſuch *blaſphemous* and *bloody* Principles, into their men; who being of the common ſort doe think it part of their zeale; to diſcover the

ſame

same in *words*, as well as when they have power to performe it *in deeds*; and thereby doe exasperate the opposite party, to pay them home in their own Coyne; for they think they have as good grounds to reckon themselves to be for the Lord, as the others have: and if to be *bloody* and *cruell* be the way to shew it, they can be as *bloody* as they; though I am sure, our men have not so learned Christ from their teachers: but alas! the *examples* of others, though deadly **Enemies**, will prevaile more in matters of evill, then the *precepts* of any (though of neerest friends) in matters of good.

And thus have we seen M. *Marshalls* mistakes, in the *seasonableness* of his Text, insomuch, that I suppose it may be concluded, contrary to what he fancyeth, that his *Text* was most *unseasonable*.

1. *In respect of the times*, being *times* of the Gospell, and so *times of Blessing* and not of *Cursing*; of returning good for evill, and not on the contrary; of overcoming both ours and Gods Enemies with our benefits and Prayers.

2. *In respect of the temper of most People*, who (in these last and worst dayes,) do generally *mind their own things*, and *not the things of Iesus Christ*, to please their own humours, their own corruptions, (which are rather to *curse* and wish hurt to others, then to *dislike* of such curses,) *the things of Christ*, (his precepts his commands) are contrary to our selfish inclinations.

3. *In respect to the occasion of the dayes meeting*; which was (being a *Fast day*) to humble themselves, for their former *uncharitableness* towards their Brethren; to get their spirits meekned by Gods word, and so fitted to serve the Lord in their callings; and to be assistant to his cause and people, by their Prayers; which must proceed from hearts and mouths seasoned with *Charity* and not with *Cursing*.

4. *But specially it seems to be a Text most unseasonable to the Honourable Assembly of Parliament*; who all should be *as the Lord*, dealing out *blessings* to this Nation, as the Lord doth; and the rather because they were *call'd* together for that purpose; and not to be a *Curse* unto us: *they are called* (saies M. *Marshall*) *to be Captains and Leaders of the Lords Host*; I suppose he means (or should meane) under the *Captain Generall* Christ Iesus; and

therefore 'tis fit they ſhould be conformable to his *Orders*; and to his *Example*, in all their wayes and Carriages; He was merciſſull, peaceable, and indulgent to his inferiors, and ſo ſhould theſe have been provoked by him to be: whereas to Preach of *Curſing* to them, and ſo to *imbitter* their ſpirits, muſt needs be moſt improper, and *unſeaſonable*, and the only way to make them unlike the Lord, whoſe *Leaders and Captains* over us, they ought to be; I am ſure, it hath been a meane to breed extreame diſorders and confuſions. And thus I have diſcovered M. *Marſhalls Miſapprehenſions* in the Choice of his Text, and ſo I end the firſt Section.

SECTION, II.

Wherein are diſcovered Mr Marſhall's *Miſinterpretations.*

I Shall now take a view alſo of his *Interpretation* of his Text, which followes after his *diviſion* of it, which is this.

In this Text (ſaies he) *which I call the doom of Meroz*, are two things.

1. *The Author* of the doom, or Sentence: *The Angell of the Lord.*

2. *The ſentence* given againſt them, in the other words wherein M. *Marſhall*

conſiders { their fault. *They came not to help the Lord,* / their puniſhment, *a Curſe and a bitter one. Curſe ye bitterly*, or *in curſing, continue to curſe them, vehemently curſe them, never leave Curſing them*, thus M. *Marſhall:* now for the Interpretation.

1. The *Author* of the *doome* or ſentence againſt *Meroz*, it was *the Angell of the Lord.* M. *Marſhall* doth not determine, whether thereby is meant *Deborah* the Propheteſſe, or *Barack* the Generall, or *all* that have *divine inſpiration* (as he ſpeakes) only this he ſaies, that the *Curſe* came not from any *private ſpirit*, as of *Deborah*, and *Barack* ſingly, but was by *Divine Authority*: and herein he ſpeaks the truth: And I wiſh that all who are prodigall of their *Curſes*, in theſe daies: would be ſure before they ſcatter or ſhoot them, that they had alſo *a divine Authority.*

But the things which M. *Marſhall* hereby would hint unto us, are theſe.

1. That

1. "That a like *divine Authority*, or *inspiration* to Curse is "*haveable* in these daies, as in ancient times: for else this Text "could not in his owne conceit be *seasonable*.

2. "That many have, (or are indued with) *divine inspiration*: "for his phrase *all that have* doth inferre that *many* have.

3. "That though the *Curse*, that comes from the *Prophet* a-"lone, or the *Generall* alone, may be liable to be suspected: as "the fruit of a *private* spirit; yet if the same also proceed from "the *many*, from the *people*, specially in their abstract or repre-"sentative body, the *House of Commons*, or the *prevalent* part "there, who are *vox populi*; then it must be accounted *vox Dei*, "and of *divine Authority*; what ever they breath forth, (though "the same that *Saul* did, when he persecuted the Church of God) "must be believed to be by *divine inspiration*. This we shall fur-ther evidence anon from Mr *Marshalls* own words upon another occasion.

2. *Meroz* or the people cursed: M. *Marshall* concludes they were *Iewes, of the same Country, and Religion with* Deborah *and* Baracke, *by whom they were* (saies he) *probably called to lend their assistance; being as neere the enemies danger as the rest, and because they were such ill neighbours and would not afford their assistance, they had an Heavier doome layd upon them, then any other*; and in-deed (I adde) *deservedly*: for should any City, or Towne, or County, upon a like *call*, from him that is *supreme* Iudge or Go-vernor under God (as *Deborah*, and *Barack* at that time were,) refuse to lend their cheerfull, and Loyall assistance; they deserve an heavy censure, and to have an heavy mulct layd upon them: but M. *Marshall* hath a further insinuation which we shall discover by and by.

3. *Curse them:* The word signifies (saies he) *maledicere verbo, malefacere re, to speak evill of them, to revile them, to reproach them, to wish mischiefe to them, to doe any evill against them, to execute indeed, what they would wish in words so to order them, that they may be barren and desolate, as a wilderneſſe, that they may wither away, and be as houses and walls without foundations.*

4. *By the mighty:* he saies *first* (and that truly) is *meant literally King Iabin and his Generall Sisera*: but then he stretches, (coming neerer to his purpose) and saies: But *in Gods intent, the mighty*

mighty are all, of what ranke or quality soever, who are Eminent in wisdome, strength, Authority, or Riches, and mannage an ill cause against the Lord, or against his Church: which may (haply) be true *in thesi*: though not in M. *Marshalls Hypothesi*: for he supposeth that to be an ill cause, without dispute, which his side opposeth, and those who oppose that or them, to be the opposers of the Lord, and of his Church: so that in briefe M. *Marshall* would have the words to be understood thus:

"All *Englishmen* and Common people, that will not ayde the "Parliament, or the *House of Commons*, when they call, against "all men, whom they are pleased to account Gods Enemies, and "managers of an ill cause; who are first the *King*, with the Ge- "*nerall* of his Armies: then all his *Nobles, Gentry*, and others of "what rank or quality soever; that are *eminent* in wisdome "Strength, Authority, or Riches, that doe assist and ayde him (as "*their duty is to doe, being his sworne subjects*) against them: are "be ill spoken of reviled, reproached, and have all the mischiefe "done them, which men whose mouths are full of cursings, and "ill speeches, are able to wish them; yea to be so handled, that "they may wither away, and never thrive more; they must, like "briars and thornes, be pluckt up by the rootes, they and their "children; that their names might be had no more in remem- "brance; even because they came not to *help the Lord*: that is, "the *House of Commons*, or the prevailing party there; who are "*all as the Lord* (as wise and as infallible as he) being all call'd to "be, *Leaders and Captains of the Lords Host*, but doe rather chuse "to mannage that, which they (the Parliament) judge to be e- "vill, and against God, his Church and People.

This is that which M. *Marshall* would insinuate to be the meaning of Gods spirit in this his Text; and thus doe the vulgar sort of his Faction understand the same; as appeares by their calling themselves *Gods owne people*; and their cause *Gods cause*, and the opposers of themselves and it, *fighters against the Lord and his Church*. Their Armies they call *Gods Host*. And (as M. *Marshall* doth) the House of Commons, *the Captaines and Leaders of it*; and all that side not with them, they account and call *Malignants*, and thinke they doe but their duty (according to M. *Marshalls* doctrine) to *reproach* and *revile* them, to *rob* them, and to *shed their bloud*.

But

But I affirme 'tis possible that both M. *Marshall* and they too, may erre in the ground of their *Hypothesis*; in the foundation of that good opinion, which they have of themselves, and of their cause: which is onely, the judgement of their owne side, or of their *infallible* Parliament: for men have alwayes been wont to be too partiall to themselves, when they have been their owne Judges. The *Arrians* were once the onely *Orthodox* Christians if their owne words might be taken, and those that joyned not to them were *Gods Enemies*, and as such to be used: the *Donatists* another while cryed out in their owne behalfe, that themselves were onely Gods people, and those who opposed them, opposed Christ. And the *Papists* have a long time, said the same thing concerning their owne cause, and Church; and such hath been the fancy of all Hereticks, and Schismaticks, in the world, in their owne behalfes: But if Gods *Holy word* might be admitted Judge in this case, I dare boldly affirme, that some of them (who by Mr *Marshall* and his Faction) are accounted *Managers* of the ill cause; and (according to his doctrine) are reproached with the names of *Malignants*, *Devills* and *Doggs*; would undertake with the hazard of their lives; to prove, that cause, which they maintaine, suffer in, and are persecuted for, (by them, who ingrosse to themselves the name onely of *Gods people*) to be that cause which *Scripture* warranteth.

But neither the *Arrians*, nor *Papists*, nor any other the Enemies of God, truth, when they had once got the *Militia*, or power into their hands, would ever referre themselves or cause to Scripture. No more now will these men: the *Arme of flesh* indeed, (now they are possessours of it) is more suteable to their purpose to defend them. And truly to all them who are not extreamly blinded, this is a most convincing Argument, that the cause which M. *Marshall*, and his Faction, call *good*, is starke *naught*, because it shuns the *light*, they dare not bring it to a publick disputation; *good Gold* would endure the fire, and a *good Cause* would loose nothing by a tryall.

And indeed for M. *Marshall* since his whole endeavours are to promote that cause; I wonder (knowing his ancient ingenuity) that he should not bring so much as one Argument, to evidence the goodnesse of it; can he think the matter so unquestionable

that it needs no proving? or that all men looke with his Eyes, and have captivated their faith and judgements to the *censure of the Parliament*, as himselfe hath done? must a thing of necessity be true or false as the *Parliament judgeth?* because they say their owne cause is good, and the Kings bad, themselves are in the right, and he in the wrong, must it therefore by all men, (without Hæsitation) be so taken? must all men build upon M. *Marshalls* foundation, and walke by that unwarrantable rule, which he hath chosen to walke by? there is no reason he should expect it.

And now least any should thinke, that I mistake M. *Marshall*, I will Evidence that he doth fancy his *Parliament* to be *infallible*, and that he hath submitted his owne faith and judgement to *determination*. I will to this purpose, give you his owne words in a certaine Letter of his, to a nameless Friend; (it was written in vindication of himselfe, from the imputation of madnesse, and published to the world in *Midsommer moone* last yeare, 1643.) In which after he had handled his *case of Divinity*, (as he calls it) and proved (as himselfe fancieth) the *lawfulnesse of resisting the Supreame Magistrate*, though most poorly indeed, and most unlike his former selfe, (as all who knew him may easily judge,) He comes, *Pag.* 22. to a second case: which he calls *matter of fact*: and therein (forgetfull of himselfe and of that Scripture: *Thou shalt not speake evill of the Ruler of the People*) he falls foule upon the King: and (like a mad man indeed) layes load upon his Soveraigne: saying, *that His Majesty being seduced by wicked Councell, did levy Warre against his Parliament.* He meanes *that* time, (for of *then* he speaketh) when the Parliament raised their first Army; which, he sayes, was *onely in their owne defence*: and it was at that present, when the King had neither Men, nor Armes, nor Ships left him, nor scarce mony to buy himselfe and Children bread; for they had robbed and cheated him of all. And therefore well may the question be asked M. *Marshall*, what Evidence there was of the Kings leavying Warre; and I beleeve his Conscience expected the same, and thereupon provided his Answer ready, in the same place; which sure himselfe thinkes abundantly full, and able to give all men satisfaction, *my great Evidence*, sayes he, *is, the Parliament judgeth so.* 'Tis worth our observation.

servation; no evidence he had of any *word* or *Act* of Hostility on the Kings part: for this, he sayes, was his *great Evidence*, a greater then which he could not shew; nor needs he, as himselfe supposeth: for he proceeds further, and sayes, *the Judgement of a Parliament of England, was never till now, questioned by a people of England.* And yet we read of a Parliament in *England* called the *mad Parliament*; and of another called the *wicked Parliament*; and Posterity will find mention of a *Bloudy and deceitfull Parliament*: the *Judgement* of the first of these, was surely questioned by some people of *England*; when they intitled it an *Assembly of Rebells*: and so was the *wisedome* of the second, when all the Lawes made therein were afterward annihilated: therefore I may much more truly affirme; that a *King of England*, never received so much prejudice, and unchristian usage as now, by any *Parliament in England*. But the man goes on still, to amplifie the *Supremacy* and *infallibility* of his present Parliament, and addes: *wisemen say* (and so doth he) *that a Parliament of England*, ('tis this he means) *is like Saint Pauls spirituall man*, (as *Satan* is to an Angell of light) *who iudgeth all & himselfe is iudged of none.* O I would to God, it were not onely like, but endued with the same spirit, that St *Pauls* spirituall man is endued withall, for then I am sure it would be lesse *bloudy* and more *obedient*.

But here by the way, we may conjecture, that M. *Marshall* will never hence forth finde fault with the *Popish* Collyer for blindly beleeving as the *Church beleeves*; who thinkes it his owne duty, to beleeve as the *Parliament Judgeth*. And here also let's note the reason, which too few observe, why he and others of that side, doe conceive, as appeares by their practice, that telling of *untruths*, breaking of *Oathes*, resisting and defaming *the King*, shedding of *innocent bloud*, and such like things are in these dayes (if some men commit them) no sinnes: this doubtlesse is their *great Evidence*. *The Parliament judgeth so.*

But seeing we have heard M. *Marshall* thus farre; let's listen to him a little further. The *Judgement* of his Parliament, is not onely a sufficient ground for his *Faith*, but for his *practice* also. For he proceeds in his discourse; and from the supposed *infallibility and Supremacy* of his Parliament, makes this Collary: *And therefore if I should give none other account of mine entring upon*

my office in the Army, (which was not to fight, or to meddle in the Councell of Warre, but onely to teach them, how to behave themselves, according to the word, that God might be with them) should I (I say) give no other account, but the determination of that wise Assembly, I should be acquitted by indifferent men: Indeed they must be very *indifferent men* that will acquit him; *indifferent* for honesty and discretion; *indifferent* whether they speake truly or falsely; rightly or wrongfully; *indifferent* whether they speake like wisemen or like fooles: such kind of *indifferent* men, will likely enough indeed acquit M. *Marshall*, but for other kinde of men, I beleeve they would have *acquitted* him better, if when he entred upon his office in the Army, he had been preaching Peace and obedience to his Parish and Charge at *Finchingfield*.

But that passage of M. *Marshall* is worthy our further observance, that he sayes, *His entring upon his Office in the Army was not to fight or to meddle in the Councell of Warre, &c.* They that knew M. *Marshall* in former times; how *sensible* he was wont to be in his discourses; how *true* in his words; and how carefull, that his actions shall not interfere with his sayings; may be ready to thinke that (notwithstanding, his endeavours to free himselfe from the imputation of madnesse) either he had some straine of distraction, when he wrote this; or that the sinne of Rebellion like the witchcraft of *Circe*, had transformed him into another Creature.

For *was it not to fight?* why then did he (who was wont like a Minister of Christ, to thinke himselfe sufficiently armed with Gods word and spirit) Souldier like, get him a *Buffe Coat*, and ride from his home with his *Sword* and *Pistolls*, to the admiration of many his former peaceable acquaintance; who tooke him till then, for a man of *another spirit?* it should seeme by this, that when he entred his Office in the Army, he had a purpose to fight. Nay, I have heard some of his friends, (*Clergy men* of that Faction) whether truly or falsely, I cannot tell, glory much in his activity and valour that way; How like a *Couragious Captaine*, he went before the Souldiers into the Field; incouraged them by his owne example to the Battell; yea brought up the *Rere*, Charged himselfe at *Edgehill*: some say, he gathered up the *Bullets* in his Hat, in the time of the fight, and brought them to the Souldiers to shoot

againe: though I confesse I have heard others say, that when he and the rest of the Ministers of that side, had set their Christian Countrymen togeather by the eares, themselves got up upon an Hill a mile or two off, whence with their *Prospective glasses*, they beheld them fighting; till being discovered by a Party of the Kings that made towards them, they made use of their Horse heeles, and deviding themselves, rid severall wayes, but met all at *Warwicke* Castle before the next morning.

But why *not to fight*? was it because *fighting* is unlawfull for a Minister of the Gospell to practise? why then, is not *exasperateing* and provoking others to fight unlawfull too? doth not the Scripture inhibit Ministers to be *stirrers* up of others to strife and contention, as well as to be *strikers* themselves? ought they not to be *perswaders* to Peace as well as *keepers* of it? But because M. *Marshall* saies *it was not to fight*. I would aske whether he intended not, when he entred upon his Office in the Army, to practise his owne Doctrine; now his Doctrine (as we have heard) is, *maledicere verbo, malefacere re, to speak evill* (of those that be not on his side) *to revile, to reproach them, to doe any evill against them, to execute indeed, what one would wish in word*. Now if M. *Marshall* entred his Office in the Army, to practise this Doctrine, then sure to *fight*, for most men do interpret, that to do any evill against others, to execute indeed what one can wish in words, is no lesse then to *fight* with them, yea and to *kill* them too, if they can get them at the advantage.

But (he saies) *as he entred his office not to fight, so not to medle in the Councell of Warre*. Yet I could name Ministers of his side, that have had a great stroak, yea & the bloudiest stroak too in that *Councell*; & M. *Marshall* may think it a great neglect of himselfe, if his *Councell* should not be asked, and taken in a businesse of that nature as well as others. But suppose M. *Marshall* in his private spirit, should scruple to have any thing to do in the *Councell of blood*: yet how if his *Parliament* (which like S. *Pauls spirituall man iudgeth all, and it self is iudged of none*,) shall notwithstanding the late *Acte* against the Clergies medling in *Civill* affaires, judge it lawfull, and fit; that M. *Marshall* shall give his advice in the *Councell of Warre*, and thereupon shall request the same of him. I hope he will be as good as his word; and still in-

terpret *their requests, Commands, and hold it fit his obedience should last as long as their proposalls:* be they never so large or so unlawfull.

But M. *Marshall* tells us also, that *his entring upon his office in the Army was onely to teach them, how to behave themselves according to the word,* that is to say: of the *Parliament,* according to their Ordinances and Declarations; which Commanded *to kill, slay and destroy* all that should oppose them. I see not how he can meane according to the *word of God*: for then he should have taught them to *put up their swords,* and told them (as Christ did *Peter*) that *he who smiteth with the sword* (viz: without or against authority) *shall perish by the sword.* He should with S. *Paul* have taught, *avenge not your selves* but *blesse them that persecute you, blesse and curse not.* He should with the wise Preacher have cancelled them, *to keep the Kings Commandement,* and that in regard of *their Oath of Allegeance,* which they have taken in the name and presence of God. He should with S. *Peter* have urged *subjection for the Lords sake, to the King the supream* Magistrate under God, and with *David* he should have proclaimed, that *he who lifteth up his hand against Gods Annoynted, cannot be guiltlesse.* He should have said to his Country-men as *Moses* did to the two striving *Israelites, why do you contend? you are brethren*: he should have cryed with that great Apostle, *study to be quiet,* and *as much as in you lyeth (if it be possible) live peaceably with all men.* But M. *Marshall* taught them behaviour according to *Gods Word*; he should have taught them such doctrines as these, or at least he should have preachd such duties to them as *Iohn Baptist* did to the Souldiers, *Luk.* 3. *do violence to no man, &c.* but hath he and the rest of his Brethren done so? whence then is this complaining in our streets, of Houses, Horses, and Men *Plundered* by the *Parliament side*? whence that lamentable crying of desolate women and children, exposed to nakednesse, hunger and all misery? whence that *captivity* of peaceable men, because supposed rich or Loyall? whence these high abuses by Souldiers of that party to Ministers and Churches? How many of these have they most wickedly defaced, most brutishly defiled, and most irreligiously throwne downe to the ground? and though Gods judgements have fallen upon some while they have bin acting these vilanies,

yet

yet have the reſt perſiſted in their way: if M. *Marſhall entred his Office in the Army*, to teach the Souldiers to *behave themſelves acording to the word of God*, why hath he not taught them better? why hath he not at leaſt ſtopped them in the Commiſſion of theſe things? why hath he not taken the hint from ſome of Gods judgements upon the actors, to apply their ſinne upon the Conſciences of others, as formerly he was wont to doe upon ſmaller evidence? is he ſo taken up in his thoughts with the misbehaviour of the *Cavileeres*, that he can ſee none of theſe miſcarriages in his owne party; or are they no miſcarriages, becauſe *they* do them? ſurely M. *Marſhall* hath not diſcharged himſelfe in that particular, for which he entred his Office, if by the *word* he meanes *Gods word*; or elſe, he is leſſe perſwaſive and powerfull in his teaching, then he was wont to be; indeed (being ſo farre out of Chriſts way, no marvaile if God refuſe to ſmile upon his labours with a bleſſing as heretofore. But how *mildely*, and *mercifully* M. *Marſhall* doth teach thoſe of his Faction, and how *according to the word* to behave themſelves, we ſhall ſee hereafter in this his Sermon; and perhaps ſhall thinke from what we ſhall therein finde, that *to behave themſelves according to the word*, in his ſenſe, *is to juſtifie themſelves in their wicked waies, by perverting, and abuſing the word*; for that is the thing which by his example, he teacheth in the ſame: and herein I confeſſe he hath been too unhappily ſucceſſefull upon the weake ſpirits of the vulgar people. But I returne from his *ſelfe* to his *Sermon*.

Now by this *digreſſion* we have ſeene from M. *Marſhalls* own writeings; what is the foundation of that good opinion, which himſelfe, and theſe of his ſide have of themſelves, and of their cauſe, *the Parliament judgeth ſo*, which is alſo the reaſon, why the King and all his friends, who are *eminent in Wiſedome, Strength, Authority or Riches*, muſt be beleived to mannage the ill Cauſe *againſt the Lord* and againſt his Church, *the Parliament judgeth ſo*. And therefore 'tis every mans duty, *to ſpeak evill of them, to reproach them, to call them Papiſts and doggs, yea and to do any miſchiefe to them in deed, that can be wiſhed in word*, to ſeize upon their eſtates, and to ſlaughter their bodies, for *the Parliament judgeth ſo*. Nor muſt any one doubt but in ſo doing *he helpeth the Lord againſt the mighty*, for *the Parliament judgeth ſo*. And

if

if the Ministers on that side shall please to say, that they doe *not enter upon their Office in the Army, to fight or to meddle in the Councell of Warre*, and notwithstanding shall *manibus pedibusq́* go with tooth and naile and tongue too, stir as much, and more than any, against Law it selfe; yet it must be apprehended that they doe all things well, and as they should doe; *for the Parliament judgeth so*. And if in stead of teaching men to behave themselves *according to the word*, they shall teach them to *pervert* the word, for the justification of themselves in wayes of wrong and blood, why this also is well done, if *the Parliament judgeth so*. In a word telling of untruths, breaking of oathes, resisting and defaming the King, shedding of innocent blood, and such like things, (if these men whom the Parliament judgeth *Gods people*, do commit them, to promote that which they call the *Lords cause*,) are no transgressions, but acts of *Religion*, and *zeale*, *for the Parliament judgeth so*. This is the great and undeniable evidence, *the Parliament judgeth so*. But let me tell all men, that the judgement of *God* is greater then that of the *Parliament*, and he knoweth all things, and will judge all men, with righteous judgement, even these Parliament men themselves; whomsoever long he shall fetch before his Barre of Justice, their *Militia* shall not hinder him therein, (as it doth at this present his vicegerent,) and to that great and dreadfull Lord God, I leave them; and returne, to Mr *Marshall*, whose *Misinterpretation* of his Texte have in part seen, and the ground thereof to be a *false opinion of the infallibility of judgement, in the Parliament*: I shall still follow him. When he had in his sence expounded his Text, he doth note by the way some *observations*, before he concludes upon his main doctrine, all which he should have done well, to have quite omitted, or else in more full and cleare tearmes, to have propounded them; they are these in their order.

2. *Obser.* *Although Gods people* (ἐπὶ τὸ πολὺ) *must blesse and not curse, yet in some cases, they may forsake mount* Gerazim, *and ascend mount* Eball, *and there curse and curse bitterly*.

Mr *Marshall* should have done well in a few wordes, to have noted what *cases* those are: for people being naturally inclined rather to *curse* then *blesse*, are apt to be mistaken in thinking that to be a *case*, which is not: beside many true Godly people, doe think

think that in no *case*, they ought to *curse* in these daies; because the *Spirit* of the Gospell is no *cursing spirit*; nor are the *times* of the Gospell, *cursing times*: and the *doctrine* of the Gospell is *blesse and curse not*, which they interpret *in no case*; therefore I say M. *Marshall* should have done well to have set downe his *cases*, which he would have excepted.

Although the Curse causeless shall not come, yet when Gods people according to Gods direction, clave non errante *doe curse, their curse is like the flying rowle,* Zack. 5. 3, 4. *a consuming curse.* 2. Obser.

In this also Mr *Marshall* should have done well, to have given some infallible Rules, that people might know when they should curse, according to *Gods direction*, *clave non errante*, for every man is ready to think himselfe a *Pope*; and when ever, he hath a provocation to *curse*, to think that he hath that *clavem non mentem* in his possession; though some Protestants question, whether there be any such *unerring Key*, committed to any upon earth or no.

The mighty doe frequently oppose the Lord; it is no new thing to finde the mighty in strength, the mighty in Authority, the mighty in wealth, the mighty in parts, in Learning and Councell, to ingage all against the Lord his Church and cause. 3. Obser.

Here also M. *Marshall* might have done well, to have distinguished upon the *Mighty*; for those ignorant people that take M. *Marshalls* words for Scripture, may perhaps misapply his meaning, and (from what they may learne in the next observation,) when they see any one, of their own side grow *mighty*: above others in authority and wealth, by meanes of those estates of other men (which they hope shortly to enjoy:) they may take upon them to murder them, and so some of the *Worthy Members*, may chance to have their throats cut; because in regard of their *mightinesse*, they may be apprehended, likely to *oppose the Lord his Church and Cause, for the mighty doe frequently* do so, saies M. *Marshall*: Therefore had he said, *some of the mighty, some of the wealthy* do so; it had been more safe, and more advisedly spoken: or had he used St *Pauls* modesty, and said *not many Noble, not many Mighty, not many Learned* doe assist the Lord and his cause, he had been lesse liable to misconstruction; for *not many*, doth not exclude all, nor suggest a suspition of all, but yeeldeth to Gods

praiſe, that ſome of eminent ranke in all Ages, have been friends and defenders of the Church of God.

Indeed to that obſervation M. *Marſhall* in ſome following words addeth, and that moſt truly, (for I will not omit the notice of any his truths, I had rather paſſe by his errors, if not too palpable and detrimentall to the glory and Church of God.) I ſay he addeth there, that *the Lambs followers and ſervants, are oftentimes the poore and offcouring of the world, i. e.* ſo accounted, and ſo content to be eſteemed; they mind not great things to themſelves to the dammage of others right, as to get the *Militant* Kingdomes into their hands; to *domineere* over their ſuperiors; to *dethrone* Kings, that themſelves may raigne; or to *perſecute* the Annoynted of the Lord, they accounting themſelves, the *offcouring of things*, (according to others eſteem of them,) do know that their time of *reigning* is not yet, nor to be, in this world, for Chriſts Kingdome whereof they are heires, lies not here below, (as himſelfe hath ſaid,) therefore they look after no greater preferments, then are ſutable to themſelves in their particular places and ſtations; the *Lambs followers and ſervants* are Lambs too, 'tis againſt their natures to play the Wolves; to thirſt for the blood and ruine of others; *maledicere verbo, malefacere*, to *curſe, revile, reproach, to wiſh or doe any kind of miſchiefe*, were not the conditions of him, that was led *like a ſheep to the ſlaughter*, and therefore none of their conditions.

4. *Obſer.* *When the mighty of the world doe oppoſe the Lord; Gods meaneſt ſervants muſt not be affraid to oppoſe the mighty.*

This obſervation alſo of M. *Marſhall*, would have been capable of a cleerer underſtanding, if it had been a little fuller thus: *when it is manifeſtly evidenced by the word of God, that the mighty of the World doe oppoſe the Lord, Gods meaneſt ſervants having a lawfull call from the ſupreame Magiſtrate, or being Authorized and Commanded by him, unto whom they have ſworn Allegiance, muſt not be affraid or unwilling to oppoſe the mighty.*

5. *Obſer.* *Whoſoever comes out to joyne their ſtrength, and to give aſſiſtance to the Lords people, the Lord doth interpret them all, to give help and aſſiſtance to himſelfe.*

Here M. *Marſhall* is defective alſo, both in his explication and expreſſion, for he ſhould have unfolded who are *Gods people*, by

by some such evident markes, and notes, as that ignorant and well meaning men, might not be mistaken in affording their assistance: we read in the Gospell of some that should come in these last daies *in sheeps cloathing, who within would be ravening wolves*; and that should be so cunning in their Hypocriticall professions; that they *should deceive many*, yea *if possible the very elect*: now if men should give their assistance to these as to *Gods People*, they should doe much amisse.

Againe, he should have added *in Gods way*, and said: *who ever comes to give assistance to the Lords people, in the Lords way, the Lord doth interpret them to give it to himselfe*: for as when a Souldier yeelds his bodily assistance to a Captaine, but will not be ordered by him, to imploy it in that way, which he prescribes; the Captain will not interpret him to be an helper, but an hinderer rather: so if men doe not *helpe God in Gods way*: wherein he expects and Commands their assistance, they are not his *assisters* but his *hinderers*. Now *Gods way* wherein he expects assistance from men, is the same that Christ himselfe went in, (who was the greatest *helper* and *Honourer* of God the Father, that ever was:) and it was the *Humble low way*, the *selfe-denying way*, the patient *submissive way*: not the high lofty, insulting *way*, not the domineering *way*, which the flesh affecteth, not the *way* of Rebellion, of lying or of blood: but of obedience, truth and Peace.

And thus I have been bold a little to cleare M. *Marshalls* observations, that the vulgar may more rightly understand them; not but that I know he was able to have done it himselfe: only when he Preached this Sermon, he begun to be engaged in this *new cause*; and haply his misguided zeale, and desire was so eager to get abettors thereunto; that he was lesse faithfull at the present in the worke of God, then indeed ~~was fitting~~; or then I hope he will hereafter be, when God in mercy, shall set him free againe, from this *bloudy*, and unlucky engagement.

And now I come to consider of his main doctrine, which (with confidence) he doth propound, after the uttering his unperfect notes, and it is in these words.

All people are Blessed or Cursed, as they doe or doe not, joyne their strength, and give their best assistance, to the Lords people against their Enemies.

Were it with M. *Marſhall* as in times paſt; he would ſcarcely yeeld, this doctrine, in theſe termes, to be by rule of *Logick*, deducible from this text: for though from *Generalls*, particulars may be ſafely drawne, yet from a *particular* or indefinite *expreſſion*, to conclude an *univerſall* propoſition, is not ſo naturall: what doth *competere alicui*, to ſome people *in ſpecie*, may not *competere omni*, to all *in genere*, and againe what doth *competere omni*, may not *ſemper* alwaies, or at all times; for the change of times and ſeaſons, may occaſion that doome or *Curſe*, which was imputeable to many heretofore, to be leſſe appliable now.

Beſide 'tis the judgement of ſome learned men, that the ſpeeches in Scripture ſpoken *unto*, or written *of*, ſome then alive, if they receive any *ſpecification* from them to whom directed, or of whom ſpoken; ought not to be propounded or applyed, by a Miniſters, as ſpoken *to* or *of* all men at all times: now it cannot be denied, but theſe words of the Text, have a ſpeciall relation to *Meroz*, and may be ſaid to receive *ſpecification* from it: therefore I thinke had M. *Marſhall* adviſed well with himſelfe, the doctrine ariſing naturally from the ſame, ſhould rather have been expreſſed in theſe words.

Meroz or the Inhabitants thereof did deſerve a bitter Curſe, becauſe they came not to help the Lord againſt his Enemies.

And then it might have been informed by way of uſe, and Application: that *all people, who ſtand in the ſame dependance, as Meroz did, & are guilty of her fault, doe deſerve the like Curſe, as was layed upon her*: But then indeed the *dependence* that *meroz* ſtood in, (as well as her fault) ſhould have been more fully declared, in the *interpretation* of the words; which (with M. *Marſhalls* favour) I conceive ſhould have been in this manner rather.

He calls the Text *a Sentence againſt Meroz*, ſo that in the words according (almoſt) to his own method, here is

1. The Author of the Sentence.
2. The people ſentenced.
3. The ſentence it ſelfe.
4. The crime or fault wherefore.

1. The *Author* of the Sentence, is *the Angell of the Lord*, by whom is to be underſtood, one that hath *power* to *Curſe*, and to authorize others ſo to doe: for the Propoſition is *imperative*, *Curſe*

ye *Meroz, saves the Angell of the Lord.* One therefore it must be, that hath *divine Authority* (as M. *Marshall* well) that is; he must be a Superiour, for *such* onely have *Authority* from God, to *blesse* or *curse* without *controversie* (sayes the Apostle) *the lesse is blessed of the greater.* Not the greater of the lesse: now Fathers had alwayes this power, given them of the Lord, as their *naturall* prerogative, and *paternall* right, to *blesse* or *curse* their Children: and we see often by experience; that the Parents *blessing*, or *curse* upon the Child, is confirmed by God: And we all know, that Kings or *Supreame* Magistrates, are *Patres Patriæ*, and in respect of their places, have power of *blessing* or *cursing* others, conferr'd upon them by the Lord; and what they doe in this kind, or authorize to be done, upon right and just causes, is done by *paternall* right and *regall* prerogative, and therefore by *divine Authority*, and God will approve and second the same. He. 7. 7.

2. *The people sentenced*: they are the *Inhabitants of Meroz*, who as M. *Marshall* sayes, were (by consent of all writers) *Jewes*; and so must needs be *Subjects* in the Common-wealth of *Israell*: and therefore in respect of that their dependance, and relation, were bound to be assistant to the *Supreame Magistrate*, whom God as their Soveraigne or Captaine Generall, did set over them against his Enemies; specially being called thereto, as M. *Marshall* sayes, *in all probability Meroz* was.

3. *The Sentence it selfe* is expressed in the word (*Curse them*) which I dare not interpret as M. *Marshall* doth, *to speake evill of them, to revile, reproach, &c.* for God allowes no man to give ill language, when *Michaell* disputed with the Devill about the body of *Moses*, he durst not give him any rayling speeches, as being unseemely for a servant of God to give: but *curse them*, that is, punish them, as disloyall Subjects ought to be punished; who see their Soveraigne and publick Father in danger, and doe not afford him their assistance: or *curse them, i.e.* let the *frowne* of the Prince be towards them, let his *high displeasure* rise against them; or let him, in such a case, as he is *Pater Patriæ*, lay his *curse* upon them, and God will second it. For undoubtedly the deserved *curse of a Soveraigne King*, (however 'tis valued in these dayes) shall and will prove as fatall, and heavy to Rebellious Subjects, as ever that of a naturall Father did to a Rebellious Child; as on the other

side, *the blessing of a King*, is as the *blessing* of a Father. *Solomon* saies, *the wrath of a King is as the messenger of death* (to be apprehended,) *and the displeasure of a King as the roaring of a Lion* (as much to be feared,) *but his favour is as the dew upon the grass* (as comfortable a blessing) without which the grasse cannot thrive, and as much to be desired.

4. The *crime* or fault, *because they came not to help the Lord*, that is, to help their *King*, their *Captaine*, or *Supreame Judge*, *Deborah* and *Barack*, whom God had set over them, and in whose side the Lord was, as all loyall subjects and faithfull *Israelites* are *Against the mighty*, that is, against those strong Rebells the *Canaanites*; who ought to have lived in obedience to *Israell*, (being conquered by *Joshua*) but were now growne *mighty* in strength, having by their close and treacherous workings; gotten the *Militia* of the Kingdome into their hands, for they had made themselves possessours of 900 *Chariots of Iron*, whereby they *mightily* oppressed the Children of *Israell*, and from hence they had the denomination of *mighty* in this Text, as may be collected from the fourth verse of the former Chapter.

And that I take to be the true sense of the words: So that briefly I may say, the Text is either a *charge of Christ*, the great *Angell of the Lord* to Supreame Magistrates; (such as *Deborah* and *Barack* at that present were;) that they should strictly punish such their unfaithfull Subjects, as doe not assist them or adhere unto them, (being called) in times of danger. Or 'tis a divine *Authorization* of themselves to lay their *curse* upon such on like an occasion.

Or else 'tis the *charge of Deborah and Barack*, or of the Supreame Magistrate under God (who in Scripture is entitled the *Angell of God*,) unto his Officers, authorizing them, to inflict punishment upon such offenders; and the true Doctrine or conclusion from the Text, truly expounded is this.

Subjects may expect a blessing, or a curse, according as they do or doe not, joyne their strength and best assistance, to help the King or Supreame Magistrate against his Rebellious Subjects, which may grow mighty in strength or in oppression.

Or because *Gods people* (if they be truly his) will alway help Gods Vicegerent, and M. *Marshall* best affects that expression,

I will

I will come as neare him, even in words as I can, and lay downe the poynt thus,

People have cause to iudge themselves under a curse, or under a blessing, accordingly as they doe, or doe not, ioyne their strength and best assistance to the Lords people, against their Enemies, being lawfully called thereunto by the Supreame Magistrate, to whom they have sworne and owe Allegiance.

And thus much for the rectifying of M. *Marshalls* interpretation of his Text, and doctrine from the same. I now come to note his Misapplications of other Scriptures, for the confirmation (as he takes it) of his doctrine.

Section, III.

Wherein are shewed Mr Marshalls *Misapplications.*

Master *Marshall* (if we observe him) doth prove his doctrine, after the same fashion as he raised it: for as he drew his *generall* from a *particular*, so he proves his *Generall* by *particulars*, out of the same Chapter. I confesse an Argument, *ab indefinitione singularium*, is tollerable in some cases; but Logitians (as I remember) doe account that kind of Argumentation of all others, to be the weakest.

But then for the further Confirmation thereof, in the next place, He sayes his doctrine is *most plain in many other Scriptures, I will* (saies he) *cull out but three among three hundred* (which three we may suppose of all the three hundred, are the chiefe and most pregnant,) *whereof the first is from Jer.* 48. 10. we will first see it, and then sift it: I will give you his very words, which are these.

That whole Chapter containes the doome of Moab, *Gods curse was now to be executed upon* Moab, *and you may read of* Moab, *that God once sent to him, when his people were in distresse,* Let my outcasts dwell with thee *Moab*, be thou a shelter to them in the time of a storme: *But* Moab *was too proud, to listen to Gods Councell:* Moab *was alway an ill Enemy to* Israell, *now God comes to reckon with him for it, now the spoyler shall come upon all his Cities; and to them that were to execute this vengeance of God against them, marke what a charge is given in the tenth verse:* Cursed is he that doth

Esa. 16. Vers. 3.

Jer. 48. 10. doth the worke of the Lord negligently, *or fraudulently or deceitfully, as the word signifies, now what was the worke, which was to be done, the next words will tell you:* Curſed is every one that withholds his hand from ſhedding of bloud, *the ſtrangeſt reaſon of a Curſe that ever was read of: if ever a man might have pleaded (as* Peter *once) not ſo Lord, I have not been accuſtomed to this, here were roome for ſuch a plea, when the worke was to goe, and embrew his hands in the bloud of men, to ſpill, and powre out the bloud of women and Children, like water in every ſtreet: But he is a curſed man that withholds his hand from this, or that ſhall doe it fraudulently, that is if he doe it as* Saul *did againſt the* Amalekites, *kill ſome and ſave ſome, if he goe not through with his worke, he is a curſed man, when this is to be done upon* Moab *the Enemy of Gods Church, is that what ever employment men are put to, they are curſed men, that take not part with God in his worke.*

In this relation of M. *Marſhall* we may note three things. 1. The *ſinne* of *Moab*. 2. The *Judgement* to be inflicted upon *Moab*. 3. The *charge* of God to the Executioners thereof, all which if we a little look into; we ſhall perceive, whether the example runs Parallell with M. *Marſhalls* pretended purpoſe, as he would have it ſuppoſed.

1. *The ſin of Moab*: was their ill-neighbourhood, they did not ſhelter *Iſraell* in the day of their Calamity: for we must know; that the deſtruction of *Judea* by the *Chaldees*, was ſome three yeare before that of *Moab*, and bordering upon that Nation; many of the *Jewes* fled thither for ſafety, (as many Loyall *Engliſh*, being plundered and perſecuted by M. *Marſhalls* Faction, have lately done, into ſome Counties of this Nation, where they have been ſtrangers;) and doubtleſſe this was by Gods Councell and Providence, to try their neighbourly affections; and that the *Moabites* might have an advantage or occaſion of doing good by their Hoſpitality to Gods people, and therefore 'tis ſaid, *Eſay.* 16.
3. *Take Councell, or be adviſed Moab, make thy ſelfe as a ſhadow of refreſhing in the midſt of the noon day,* (or heat of perſecution,) *hide the outcaſts, bewray not him that wandreth; let mine outcaſts dwell with thee Moab, be thou a Covert to them from the face of the ſpoyler.* But the *Moabites*, were ſo farre from being friendly, that they *played the Theeves* with the poore *Iſraelites*, and robbed them

them of that little they carried away with them, *derided* at their miseries, and even *skipt* for joy at the mention of their calamity, as may be noted from *Jer.*48.27. and without question this was one of the sinnes, for which God sent judgement upon *Moab* (as M. *Marshall* observes well;) and surely *her pride* was another, for *Esay.*16.6. she *was very proud, and haughty, full of malice,* and a great dissembler, a *truster in lyes Jer.*48.30. and in *vers.*7. & 14. of that Chapter 'tis intimated from whence it was, they were so proud, *viz.* from their *mightinesse and strength for the warre,* their strong workes and Fortifications; and their plenty of treasures, which by right or wrong they had gotten to themselves; many holds, store of *Militia,* much treasure, and much people, many populous Townes and Cities were in the *Association* with them, and under their commands, which are named in the same Chapter from *vers.*20. *ad* 25. and according to their strength and mightinesse, was their *height* and *pride,* their *wrath* and *malice,* these were *Moabs* sinnes.

2. *The Judgement to be inflicted upon Moab,* was (as M. *Marshall* will have it) to be *utterly spoyled, men women and Children to have their bloud powred out in every street,* to be dealt withall not as *Saul dealt with the Amalekites, kill some and save some,* but as the *Irish* should have been dealt withall, even *quite cut off from being a Nation:* though I beleeve in this, M. *Marshall* stretcheth beyond the mind and will of God, for in the last verse of *Jer.*48. there is a promise of God concerning *Moab, to bring her Captivity backe in the latter dayes;* (for of every Nation under Heaven, God would have some reserved to serve and praise him:) But indeed the judgement upon *Moab* was such, and so great, that the Prophet *Ieremy,* (being a man of another spirit then M. *Marshall* is now growne to be) doth take up a most bitter Lamentation for her, *vers.*31,32. in that Chapter. *I will howle for Moab* (saies he) and *mine heart shall mourne for the men of Kirheres and Vine of Sibmah, I will weep for thee with the weeping of Jazer, &c.* Had M. *Marshall* been in *Jeremies* case; perhaps he would have tooke occasion, to have payed *Moab* in her owne Coyne, and *derided* at *her miseries,* as she had done before at those of the *Iewes;* but the spirit of a true *Israelite,* is alwayes better and more compassionate then that of a *Moabite.*

3. But perhaps Mr *Marshall* may thinke, *the severe charge which God gives against Moab*; may warrant the *severity* of his spirit in cases of this nature, for 'tis said, *vers.* 10. *Cursed be he that doth the worke of the Lord negligently*, or deceitfully: *Cursed be he that withholds his hand from bloud*, in which charge (for so M. *Marshall* calls it,) we must consider two things.

1. Who were the *Executioners* imployed by God to punish *Moab*.

2. The *Charge* it selfe here layed upon them.

1. *The Executioners* of this punishment, were the *Babilonians*, an Heathen Nation whom God used in that age, to punish the Inhabitants of the world for their sins against him; but they (as I apprehend them) had no respect to God in any thing they did, nor can M. *Marshall* prove, that their aymes were *to help the Lord against the mighty*, or against his Enemies; as he must doe, if his Allegation of their example in this place, be any thing to his present purpose: But as God said of the *Assyrian*, *Esay.* 10. 5, 6. (who was then the rod of his anger,) I *sent him against the people of my wrath, and gave him a charge to take the spoyle, and to take the prey, and to tread them downe like mire in the streets, howbeit he thinkes not so, that is*, he hath another intention, ends of his owne, *even to cut downe Nations not a few*; to advance his owne name and greatnesse; even so, may it be said here of the *Chaldeans*; God made them the rod of his anger against *Moab*, and sent them to punish him for his sinne against God, and unneighbourlinesse towards his people; but they had no Eye to Gods glory in the matter, they onely looked upon themselves, and at their owne ends; perhaps, indeed they might be of M. *Marshalls* mind, to *goe through with the worke*; *to spare none*, for saies the Text, v. 3. *they devised evill against Moab, and said, come let us cut it off from being a Nation*: but sure it was not because God so commanded, but for their owne security and advancement, and from a delight which they might have in shedding bloud.

2. *Their Charge* (for so Mr *Marshall* calls it) is in these words, *Cursed is he that doth the worke of the Lord negligently*, or fraudulently, or deceitfully, as the word signifies, *Cursed is he that withholds his hand from bloud*: which notwithstanding I rather take to be a generall *Declaration* (by way of Caveat) of that displeasure

pleaſure, which they ſhall feele from God; who ſhall either *not at all*, or *in a careleſſe, and unfaithfull manner*, performe that worke, or buſineſſe which God ſhall imploy them about. Or if it muſt be applyed in particular to the *Chaldeans*, I ſhould take it to be a *prediction* of that puniſhment, which they ſhould afterward taſt, for their ayming at themſelves, in their dealings with the *Moabites*; as they were like the forementioned *Aſſyrians*, in purſuing their owne purpoſes; ſo ſhould they be like them, in reaping the fruit of their ſelfeiſh endeavours, in the concluſion; though unawares to themſelves, they had done the worke of the Lord too, againſt the people of *Moab* in the meane while; the words are in the preſent tenſe. *Curſed is He*, to note the *certainty* of it, a forme of ſpeaking moſt uſuall in Scripture *predictions.*

But becauſe M. *Marſhall* will have it a *charge*, let it ſo be: but then we muſt ſuppoſe this *charge* was ſent from the Lord, by ſome Prophet to the *Chaldeans*, who thereby were made to underſtand, (as *Saul* was by *Samuell* in the buſineſſe againſt *Amalek*) that the worke to puniſh *Moab* was *Gods worke*; and that they (the *Chaldeans*) were inabled and ſent of God as his inſtruments, to performe the ſame; and to revenge his quarrell, for their *churliſhneſſe* in not relieving *Gods people* in diſtreſſ: and that if they ſhall either, not doe the worke at all; or whereas Gods will is that execution ſhall be done upon the *Moabites*; if they ſhall onely make *ſlaves* of them, as they had done of ſome other Nations; or ſhall doe the worke *careleſly*, without reſpect to God or his Church and cauſe, or ſhall doe it *deceitfully*, to by ends and purpoſes: why they themſelves ſhall come under the ſame condition, and beare that *curſe*, or puniſhment, which they were charged to inflict on others. Thus it muſt be ſuppoſed, if it be as M. *Marſhall* will have it, a *charge*, and what then can be concluded from it but onely this.

1. *That they who know themſelves to be particularly appoynted of God to put offenders to death, if they ſhall neglect to performe their office in that way or manner as they are Commanded, ſhall ſuffer the like puniſhment themſelves.*

2. *That they who undertake to doe the work of God, being lawfully called or appoynted thereunto; and ſhall doe it negligently, or*

fraudulently in a careleſſe way, or deceitfull manner, are liable to the Curſe, and diſpleaſure of God. For example.

Thoſe men whom God calls by their *oath of Allegiance*, or by the *Kings mandate*, to be Officers or Souldiers in His Majeſties Cauſe (which I ſhall ſhew anon is the right cauſe and the cauſe of God) if they ſhall be *negligent and careleſſe*, (as too many of them are) and ſhall be *drinking* or *ſleeping*, when they ſhould be *watching* and *ſtudying* to prevent the Enemy: theſe men deſerve the high diſpleaſure of the King, and are undoubtedly under the *Curſe and wrath of God.*

Or to come nearer to M. *Marſhall:* The *Commons Houſe* or any *Members* of the ſame, whom God calls by the *Kings writ* to conſult about the *Peace of the Kingdome*; (which is the worke of *God*, who is the *God of Peace*) and to reforme abuſes in *Church* and *Common-wealth*: which alſo is the *Lords worke*; if they or any of them ſhall deale *deceitfully*, betraying the truſt which the King hath impoſed in them; and purſue only their owne ends, and ſiniſter reſpects; minde only their owne greatneſſe, and expoſe the King and Kingdome to *Warre* and *ruine*, doe the *Lords worke* (for ſo is the work of ſtrife;) theſe men deſerve the *Kings curſe*, and are undoubtedly under the *Curſe of God:* this is all that can be inferred from the words, and which they doe properly confirme unto us, taking them in Mr *Marſhalls* own apprehenſion, as a *Charge*.

And now let us conſider, how this Scripture doth make for M. *Marſhalls* turne: His aimes are not (as you may obſerve) to ſhew that *Moab* was under this *Curſe*, for not helping and comforting the people of God, in the day of their Calamity: (which indeed had been nearer to his purpoſe) but to ſhew that the *Chaldeans* were liable to the *Curſe*, if they did not doe the work of the Lord againſt *Moab*, for ſo himſelfe ſaies, *He is a curſed man that with-holds his hands from powring out the blood of Men, Women and Children, like water in the ſtreets, when this is to be done upon Moab the Enemy of Gods Church*: this being fore obſerved, I doe conclude, that if M. *Marſhall* can evidence from Scripture theſe three particulars:

1. That the *Chaldeans* or *Babilonians*, were informed by ſome Prophet, (as *Saul* was by *Samuell* in the matter of *Amalek*)

lecke,) that they were to undertake the punishing of *Moab*, as the *Lords worke*, and to aime only at helping him, and his Church thereby.

2. That those whom he would have now to act the *Babilonians* part, have as good a warrant, (from this place of Scripture) to embrew their hands, in the blood of them that are not of their own faction, as the *Chaldeans* had to shed the bloud of the *Moabites*.

3. That the particular Charge, (for so he calls it) which was here given against Heathenish *Moab*, is applyable against a *Christian* people in these times; and that those whom he would have to drink of *Moabs* cup, are guilty of *Moabs* sinnes.

If M. *Marshall* (I say) can evidence these particulars, then may this Scripture, from *Ier*. 48. 10. alleadged by him, be in some sort suteable for his purpose. But if he cannot prove *all* these, nor perhaps any *one* of these particulars; I wish my friend, would take notice of this his impertinency and *Misapplication* of this Scripture. And like a *good Minister* of Iesus Christ, informe the seduced vulgar, by way of a selfe-denying recantation; that though the *Chaldeans* were charged under the penalty of a *Curse*, to shed the blood of the *Moabites*; yet 'tis no good consequent to say, that *Gods people* also, have a like charge under a like penalty, to shed the blood of their *Christian Brethren*, and Countrey-men, because they are not altogether of their *opinion*.

And the rather to induce M. *Marshall* to this, let him by the way consider; that if (as the common people understand him) the King and those that take part with him, must needs be the *Moabites*; and every of themselves liable to Gods curse, if they forbeare to do the *work of God* upon them; that is, if they be not zealous to *shed their blood*: why then, those who think and call themselves *Gods People*, must of necessity, yeeld themselves to be *Babilonians*, at least while they are in execution of this bloody businesse, or else the Paralell neither is, nor can be perfect: I would have this particular remembred against we come to the next Scripture.

But before I leave this, let me aske my friend M. *Marshall* a question: How if it should be prov'd, that *his own faction* have acted *Moabs* part, and been ill neighbours to People in distresse;

and theſe not ſtrangers, as *Iſraell* was to *Moab*, but of their own Nation and the *Iſraell of God* beſide, who being unjuſtly caſt out of their dwellings, (not for their *ſinnes* but for their *Conſcience ſake*,) have come to ſome of them, their old acquaintance, for ſhelter, hoping to be hidden, and covered by their means, from the face of the ſpoyler: but they contrary to all humanity, have uſed them, as *Moab* uſed *Iſraell*; *ſcorn'd* and *derided* them, and made themſelves ſport, at the notice of their miſeries: yea, have been ſo farre from *hideing*, or keeping them ſecret; that they have bewrayed and delivered them up into the hand of the Hunters; nay what if it ſhould be evidenced, that 'tis *preach'd* amongſt them, as a *matter of Religion*, to betray and diſcover thoſe that being driven from their naturall poſſeſsions, do ſeek for ſecret covert againſt them? Nay farther yet, ſuppoſe it ſhould be evidenced that themſelves, have been the *outcaſters*, the *ſpoylers*, the *Theeves*, the *Hunters* of their Brethren, and the *murderers* of them, and ſo have acted both the part of the *Chaldees*, and the *Moabites* too, againſt *Iſraell*; both of *barbarous* Enemies, and of *treacherous* neighbours? ſure it cannot be denyed, if *Moab* for her part alone was juſtly called by M. *Marſhall* the *Enemy of Gods Church*; but they who exceed *Moab* ſo farre, muſt of neceſſity be yeelded none of *Gods friends*, of what account ſoever they are in their owne conceits.

But whether this may not be evidenced of M. *Marſhalls Faction*, I referre to the many thouſands of baniſhed, perſecuted, and impriſoned *Engliſhmen* of all degrees, *Reverend Fathers* of the Church, *faithfull Miniſters*, *Honourable Nobles*, *Worſhipfull Gentlemen*, *and Conſcientious Chriſtians*, to determine; who within theſe three yeares laſt, have had experience of their dealings. And if it be ſo, then let M. *Marſhalls* owne Conſcience conclude in ſecret, who they are that deſerve to have the vengeance and *curſe of God* to be powred upon them; and thus much for the firſt of M. *Marſhalls* three Scriptures.

I now proceed to a ſecond of them, which he alſo alleadgeth in Confirmation of his doctrine; his words thereof to his Auditory are theſe.

Another place, you ſhall find in Pſal. 137. 8, 9. *The daughter of* Babilon *was there to be deſtroyed, obſerve now the* Epethite *which*

God

God gives to the Executioners of his wrath against Babilon; Blessed + + +

as well as of day, in this World: one after another, the Sun did not alway ſhine upon the *Chaldeans*; it went downe at laſt, and roſe no more: and ſuch will be the condition of thoſe, that have now got the ſtrength and *Militia* of this Kingdome, into their Hands and uſe it only to the undoing, and deſtruction of their Brethren; they will have their *turne* too, when they have finiſhed Gods will upon us, who have been, and are great ſinners againſt the moſt High: even as *Iſrael* of old were; and have (we confeſſe) deſerved more miſery at his hand, then we can feel from theirs; but our deſerts in this kind, they doe no more, ayme to repay in their plagueing of us; then their Paralell the *Babilonians* did, in their dealings with *Iſrael*: it is our conſcionable obedience to Gods word, and our Loyalty to our Soveraigne, which they hire us for; if we are *for God and the King, then Reproach us, Plunder us, Kill us*, they cannot doe miſchiefe enough unto us; but if we will be for them, though for the Divell alſo; then will they make much of us. I will not deny, but ſome of the ſeduced, ignorant vulgar may haply think, they doe God ſervice in killing us; for ſo M *Marſhall* and other their Miniſters teach them to believe; by whoſe black mouths we alſo are made more black to their apprehenſions, then ſin or Satan, hath yet made us: But I ſaid, there will come a time, when God will remember them, and as (he here did *Babilon*) ſet others to reward them as they have ſerved us.

2. *The executioners of this deſtruction*, were not oppreſſed *Iſrael*, who hath been thus dealt withall, by the *Babilonians*; no, their work whereto they were appoynted by the Lord, was to *pray* for the *Babilonians: Ier.* 29. 7. and to *ſeek their proſperity*, not to *daſh their Childrens brains againſt the ſtones*, in requitall of the wrongs received by them; nor indeed were they any people, that had the denomination, or took to themſelves the name of Gods People: (as thoſe do whom M. *Marſhall* would have to be ſtirred up by this example, to act the part of bloudy executioners:) in a word, they were the *Medes* and *Perſians*, that were deſigned by the Almighty, to be the executioners of his wrath upon *Babilon*, raiſed up for that purpoſe to puniſh *Babilon*, as *Babilon* had been before to puniſh others. And indeed, you ſhall ſeldome finde in Scripture, God imploying his own people, to be inſtruments of his

his wrath, against the Heathen Nations, (unlesse only against such as were bound to live in obedience under them, when they broke out into Rebellion:) for indeed those whom God intends, to make *vessells of mercye* hereafter; he imployes to be *instruments of mercy* before hand: giving them hearts and spirits to delight only in the *workes of mercy*: and so doth fit them for their future glory, and these are call'd the *men of Gods Heart*, for they lye there, they are the *men of his love*, of his bowels, and being loved of him, they come to be loving like him, even to their Enemies, *mercifull as he is mercifull, and kind to the unthankefull and to the Evill.*

On the other side, God doth imploy the wicked, to be the *Instruments of his wrath*, who are for this cause call'd *Gods sword*, *Psal.* 17. 13. (as those *Babilonians* were, while they were executioners of his judgements) *& the men of his hand*, indeed he suffers them, by this imployment, to fit themselves to be *vessells* of wrath hereafter; the Divell is Gods great Instrument in this kind, and the wicked are his Members, who delight to doe the work of their Father; even as the Godly being Members of Christ (that great Instrument, and indeed fountain of mercy,) do delight to approve themselves like him. And besides the work of Iudgement is calld in Scripture Gods *strange worke*, not only because, he and his true Children are not so naturally inclined to it, as they are to Mercy; but also, because he imployes those in it, who are strangers to him: or rather suffers them to take the imployment for a season upon themselves.

3. *The Epethite here given unto them*, which (as M. *Marshall* observes) is the Title *Blessed: Blessed is the man that rewardeth thee as thou hast served us:* Blessed is the man that makes *Babilon* drink the same Cup, which *Babilon* hath made Gods people to drinke. But in that they are pronounced *blessed*, tis not to be understood, that by this fact they did declare themselves to be in the state of *Blessednesse*, much lesse that thereby they should merit divine grace, or life everlasting, (as those that kill us are promised to doe, by some of the Ministers of M. *Marshalls* faction,) or that they should by this their doing the will of God, in a speciall or peculiar manner please God: for 'tis well knowne that the *Medes* and *Persians*, had as little aime at Gods glory, and as little

respect or love to the people of God, (as such in the execution of this judgement upon their oppressors, as the *Babilonians* had before in their punishing *Moab*; they were driven to doe what they did, only by their Ambition, and desire of rule and greatnesse. But because they did execute the punishment decreed of God, they are promised a good successe, and an happy event in their undertakings; and many temporall blessings for the same, which for a season they did enjoy: Even as *Iehu* who by vocation extraordinary, was imployed to punish the house of *Ahab*; though he walked in the wayes of *Ieroboam*, which were so abhominable in Gods eyes; yet he enjoyed the Kingdom of *Israell* for a season: and I doe not doubt but they, who by *an ordinary Providence* (for extraordinary vocations are out of date in these daies) are appointed to fulfill the will of God, in this kind upon sinners, may for a while, enjoy the pleasures of sin, and worldly greatnesse; which in such undertakings is the only thing, which they usually look after. I call that an *ordinary providence*, which doth not crosse a *Morall precept*, as when a Nation or People, by calld direction of their supreame Governour, are stirred up to punish another Nation, unto whom they are in no sort tied in subjection: thus the *Normans* were stirred up to punish the sinnes of the former inhabitants of this land, and had the Isle at their disposing for it: so the *Medes* and *Persians* had the Empire of *Babilon*. But 'tis no *lawfull Providence* for Subjects, without the command and expresse warrant of their Soveraign; to take upon them to punish either their superiors or their fellow Subjects; nor doe I know of any blessing so much as temporall, that they have any warrant to promise to themselves for so doing: yet I do not doubt but the Heads of this present bloudy faction *inter nos*, do promise to themselves this kind of *blessednesse* by their undertaking; if they can but *kill*, *slay*, and *destroy*, the King with His Nobility and Gentry, they may make themselves possessors of their Land and Estates: which (like the *Edomites* of old,) they swallowed up long agoe in their expectations; and of late (as 'tis reported) have been so bold as to tender them to sale, (as if they were already at their sole disposing,) to the simple vulgar, unto whom they may haply promise more then this too; even the promises of the life to come also, for a reward of this their bloudy cruelty;

which

which most blasphemously they nickname with the title of *Godlinesse.*

4. *The manner how this Execution is to be done, with great severity, even upon their very Children and sucking babes*; who should be dasht against the stones: which M. *Marshall* himselfe confesseth, to *be so cruell an act, as may make a very Souldiers heart ustart*: yet doth he enlarge that cruelty, further then the Scripture doth seeme to warrant; for that neither commandeth nor declareth; that the same should be done *with deliberation*; nor yet approveth of the same, if so done: for in time of Warre and Battell, what is done in *heat*, may not be done *deliberately*, without extremity of barbarousnesse and inhumanity; which God did never allow of to be practiced, by any upon the greatest Enemies of his Church and people. Indeed the words are onely, a Declaration of what *Babilon* did deserve, for her cruelty against *Israell*; whom God indeed had delivered into her hands to punish: but with all, expecting, that in the execution, she should have shewne some mercy as appeares, *Esay.* 47. 6. 7. *I was wroth with my people* (saies the Lord) *and gave them into thine hand, and thou didst shew them no mercy, upon the Auntient, thou didst very heavily lay the yoake:* yea 'tis said, 2. *Chron.* 37. 17. when they tooke the City *Jerusalem, that they had no compassion on the young children, on the maiden, or on the old man, on him that stooped for age.* Now the Lord for this had threatned by the Prophet *Esay*, that *Babilon* should be repayed in her kind; some others should doe unto her as she had done to his people: and this word of God, the Church had layed hold on, and from the same doth comfort her selfe, in these words of the Psalme; promising a prosperous successe to whomsoever they were that God should stirre up to that undertaking. *Blessed is he that rewardeth thee as thou hast served us, i. e.* God hath an assured judgement, to execute upon *Babilon*, for her cruelty to us, and therefore whoever shall be imployed in the businesse, shall have the concurrence of Gods assistance; and thereby undoubtedly prevaile against her, and so atteine to that power and dignity over Nations, which *Babilon* her selfe, that great Empresse of the world doth at this time enjoy.

And indeed any one in the Churches condition, (the *King* of *England* his *Nobility, Gentry, Ministry*, and every *faithfull Christian,*

ſtian, that by the rebellious Faction, have been cruelly dealt with all, robbed, ſpoyled and turned out of their poſſeſſions,) may make a like concluſion, for his or for their owne comforts againſt their Enemies; ſince that God doth uſe to obſerve the rule of retalition, in puniſhing the wicked: He or they may conclude, that God will by one or other, repay their Enemies in their owne Coyne: *the ſpoylers of others*, Eſay. 33. 1. *ſhall be ſpoyled themſelves, and the treacherous dealers ſhall be treacherouſly dealt with all.* We know 'tis ſaid of the Rebellious *Edomites*, who breathed out nothing againſt *Iſraell* (unto whom they ought as being Subjects, to have lived in obedience,) but *kill, ſlay and deſtroy*, that *becauſe they did not hate blond, therefore blond ſhould purſue them*: and againe, *becauſe they dealt treacherouſly with the Iſraelites*, (their Lords and Maſters) *therefore the men of their Confederacy ſhould deale treacherouſly with them*: and *verſ.* 15, 16. of *Obadiah as you have done, ſo ſhall it be done to you*, your reward ſhall returne upon your owne Head, as you did *drinke* healths *upon my Holy mountaine*, (or where you had nothing to doe,) to the confuſion of my people, (whoſe poſſeſſions you had uſurped to your ſelves,) *ſo ſhall others deale by you: they ſhall drinke and feaſt for joy of your deſtruction*: they ſhall keep it holy day, and count it a great bleſſing to be rid of ſuch bloudy and treacherous Rebells: yea *Saviours* and *bleſſed* men are they ſaid to be, that ſhould make the wicked *Edomites*, to drinke of that cup, which they had forced upon others.

Ezek. 35. 6.

Obad. 7.

And thus we have viewed the ſecond Scripture, which M. *Marſhall* alleadgeth to confirme his doctrine; and have ſeen the ſcope of the ſpirit of God therein; now let us inquire into M. *Marſhalls* ſcope, what he would have to be inferred by it, or what he would have thoſe of his ſide conclude from it; and apply unto themſelves: ſomething it muſt needs be, or elſe he ſhould alleadge it to no purpoſe: and in a word I apprehend his meaning this.

"That all thoſe who were then his Auditors, togeather with "all that did hang or depend upon *them*, *their orders*, *or direc-* "*ons*, and were at that time preparing to begin a bloudy War- "in this Kingdome; ſhould apprehend themſelves, to be the "very people appoynted of God, to revenge his Church upon

"Babilon;

"*Babilon*; that is to say, upon all those of their owne Country "and Nation, who are not of their owne Faction, (for under the "notion of *Babilon* they are all to be comprehended, the King, "and his Children, the Nobility and Gentry, the Ministers of the "Gospell of Iesus Christ, and Christians of all sorts, be they Pa- "rents, Brethren, or Kinsfolks, if they differ from themselves in "opinion;) whom they are to *kill, slay, and destroy*, both *root* and "*branch*, old and young, as the Enemies of God, & of his Church: "yea and when the elder sort, are cut downe in the fields, or "where else they can be found; then afterward, they must come "into their subdued Townes and Cities, and *deliberately*, take "their little ones, upon their *speares poynt*; or else by the *heeles*, "and beat out their *braines* against the walls; which though it "may be thought inhumanity, and barbarousnesse: yet 'tis not so: "because the worke is, *to revenge Gods Church against Babilon*: "and they shall hereby, for such their zeale and godlinesse, put "themselves into the *state* of *blessednesse*, and into possession of "the promises, concerning the things both *of this life, and of that* "*to come*: they shall immediately when the worke is done, have "the lands and estates of those Delinquent *Babilonians* conferred "upon them, and devided amongst them; (*and therefore let them* "*be sure to knock their Children on the Head, least afterward they* "*chance to claime the Inheritances of their Fathers*:) And besides "that, they shall have Heaven it selfe throwne them into the "bargaine: for as one Text saies; *Cursed is he, that doth Gods* "*worke negligently, Cursed is he, that withholds his hand from* "*blood*: so another Text saies, *Blessed are they, that shall serve* "*Babilon, as she hath served Gods people, Blessed is he, that shall* "*take their little ones, and shall dash their braines against the* "*stones*: and thus are the Scriptures brought to speake, accor- "ding to the poynt laid downe: that *men are cursed or blessed, as* "*they help or help not the Church of God.*

This must needs be the use or application, which Mr *Marshall* would have his friends make to themselves of this Example; for otherwise it can neither suite to his doctrine, nor yet to his purpose: And to evidence this further (because I would not be thought in any thing by any good people, to mistake M. *Marshall*) let but these few insuing particulars be considered of.

1. *The time* when this Sermon was preached, and this example urged, it was, *Feb.* 23. 1641. when they were plotting how to *quarrell* with the King, that so they might begin this unhappy Warre: it was not many monthes after they had welcomed him home from *Scotland*, with that their (to give it no worse title) *unkind Remonstrance*, which did more then whisper to wisemens hearts their secret intentions: it was a little after that unparalelld *affront* was offered to His Majesty, when he required lawfull Iustice against the *five Members*: it was about the very time, when the rude and base multitude, were *encouraged* to abuse the *Lords Annoynted*; and by their expressions and behaviours towards Him, to force Him for the safety of his Life and Person, most unwillingly to withdraw himselfe from His *Palace at Westminster*. It was about the time that they did marke and denominate for *Popishly affected*, all that did not concurre with themselves, in their *unreasonable* demands, and Propositions. It was not long before the time, that the King was couzened of His *Armes* and *Ammunition*; and violently robbed, of His *Ships* and *Castles*: in a word, it was not many months before they did publickly breath forth, most sulphureously in their Declarations, the Antichristian Language of *kill, slay and destroy*, against all that opposed them in their Rebellious courses: if these and such like particulars, concerning the time of the publication of this Sermon be remembred, it will be easily apprehended what was M. *Marshalls* meaning.

2. *The Persons* to whom this doctrine was first preach'd, and afterward (being put in print) dispersed: had it been preach'd to the *English* Army in *Ireland*, or after it was printed, had its Copies been sent over by M. *Marshall* to the Souldiers there; it might probably, have been conjectured, that by the *Babylonians*, he had intended those *Irish* Papists, who extreamly, had butchered and slaughtered the *English* Protestants in that Kingdome, and that his aymes had been, to have our Souldiers there, to revenge the bloud of their Nation and Brethren. But this doctrine and example was urged upon the *House of Commons* at *Westminster*, who never intended (if themselves could helpe) to leave their fortresse and strong hold of *London*, to looke into *Ireland*; and after its publication, it was sent to *Brampton-Bryan*-Castle in *Herefordshire*

Hereford-shire, and to *Coventry*, and *Northampton*, and to *Nantwitch* in *Cheshire*, and to *Gloster*, and other such like places in *England*; whose inhabitants and fighting men, were never intended should be sent into *Ireland*, to punish the *Babilonians* there: for there was a new *Babell* in making at home: themselves did create and denominate a *daughter of Babilon*, whom they destined also to be destroyed; and this Sermon (as a speciall peece,) was sent about the Countreys to awaken mens spirits to the execution; (as have many others of the like nature since that time.) And what can be imagined to be the intention of that *White Member*, who hath been so bold with the Black Divell, as publikely to take his Office out of his hand, of slandering and *accusing the Brethren:* I mean Him, who hath endeavoured in Print, to scandalize and defame by *Centuries* or Hundreds, those Ministers of Iesus, whom himselfe and his fellowes have persecuted: what could his aymes there in be, but only to make them to be thought *Babilonians*, and to exasperate the vulgar People and Souldiers, to rob them of their *lives*, even as himselfe and the rest before had done, of their *Lively hoods* and maintainance: indeed as their fore-fathers, the *Heathen persecutors*, did deale with the Christians of those times; they wrapped them up in *beasts* skins, that so the *doggs* might be provoked ignorantly to rend and teare them, which otherwise would not have fastned upon them: so doe they now endeavour, by *beastly* vices and false reports: to obscure the *office* and *graces* of Christs Ambassadours, that so the misled, and seduced vulgar, might be exasperated, and encouraged to murder and destroy them. *But O our God we will wait for thy salvation, for unto thee we have referred our cause.*

The Centuries

3. Consider the *Effect* which this doctrine of M. *Marshall*, and those examples by him alleadged to confirme the same, hath wrought in the persons to whom it was preached and sent. Have the *men of Westminster*, or the Faction there, done any thing ever since, but studied to make good that interpretation (before expressed) of M. *Marshalls* mind; and like obedient Auditors to regulate their practice according to it? and those of the common sort, when they have been urged, to shew a warrant for their bloudy and rebellious way, they have onely alleadged those two

Scriptures,

Scriptures, and M. *Marſhalls* interpretation of them in that ſence expreſſed; which ſhews plainly they did ſo underſtand them; from whence they have learned to account us, as they call us, *Papiſh doggs*, *Brats of Babell*, *friends of Rome*, and *Lims of Anti-Chriſt*: yea every one that is not for the Parliament (as they call it,) they look upon, as on a *daughter of Babilon made to be deſtroyed*; and conceit of themſelves, that they ſhould be accurſed of God, if they ſhould *do the work of the Lord negligently*; that is, if they ſhould not behave themſelves *cruelly* towards us: whereas they doubt not of a bleſſing, if they ſhall but deale with us, as the *Babilonians* are to be dealt withall, ſtock us up both *root* and *branch*, that our *names may be no longer had in remembrance*: yea they are perſwaded (many of them,) that they doe God moſt acceptable ſervice, in killing any of us, under that notion. I could give inſtances of ſome who have ſtollen into the Chamber, where ſome, whom they have taken to be *Cavaliers*, have been aſleep, and ſhot them dead; and then gloryed in it, as *a moſt acceptable to God*: as alſo I could inſtance in ſome of that party, who (being poyſoned with ſuch like doctrines as this of M. *Marſhall*,) have held, that they ought not in Conſcience, to give Quarter to any of the Kings ſide, nor to take any Quarter from them. Yea farther yet, I could name the partyes, ſome of whom have been men of note too, and truſt among them: who I am ſure do know M. *Marſhall*, and are known of him; and have well peruſed this his Sermon, and have his full ſence thereof: who have ſaid and proteſted, that in this their cauſe (*viz.* to promote the ſame) *they would cut the throats of their own Father and Mother*. Theſe three particulars, of *time*, *perſons*, and *effects* being thought upon, will ſufficiently evidence to any mans heart, M. *Marſhall* meaning to be as was expreſſed.

But perhaps ſome will ſay, what bloudy actions have yet been done, by any of that ſide, which have not been out done by the *Cavaliers*? and where can it be ſhewn, that they have exercised that cruelty upon little Children?

I anſwere to the firſt: that my particular undertakeing is not to enumerate their particular bloudy Actions, 'tis too big a taſk for one man; yet *Mercurius Ruſticus*, hath ſpoken ſomewhat to that purpoſe, with particular intimation of perſons, times, and places

places; and more I beleeve the world shall understand hereafter. Nor will I take upon me, to justifie all the *Cavaleers*, to be free from cruelty: the God of Heaven knowes, my heart hath bled in secret to heare of some of their carriages in this kind: so contrary to the *spirit of Christ, and of the Gospell*, and to the mind and disposition of our gracious King. But this I dare say, they are not by their Ministers so taught, as M. *Marshall* and his fellowes teach their Auditors: and the truth is, the *Cavaleers* learne much of their cruelty from them; for they heare and read how M. *Marshall* and the rest doe stirre up those on their side, to esteeme of them, and to deale with them; And they thinke, they have as good authority to account in like sort of them, and to deale accordingly with them: even to reckon of them, as of *Babilonians* too, and *Enemies of Gods Church*; specially because they do so vilifie the *Religion of Christ*, established amongst us: abusing and destroying the *places of Gods worship*. And so betwixt the one side and the other, the whole Land (if this unnaturall Warre continues) is like to be unpeopled ere long, and to be even *drowned* with the bloud of her owne natives: let M. *Marshall*, and those of his side aske their owne Consciences, who is like to answer for it at *Gods Tribunall*.

But further I say the cruelty of the *Cavaleers*, is not in all respects so high as that of their Enemies, for I beleeve no reasonable man, but will confesse, that 'tis better to be killd out right, then to be hackt and hewne about the head and face, and to have their *hands cut off*, or at least the *sinewes of their right armes*, all cut in peices *deliberately* after Quarter promised: to the end they may never be able to fight for their King and Country more; nor get their Livings; but live most *miserable Cripples* all their dayes: which is the practice of these cruell and mercilesse men.

And whereas 'tis said, *where hath there been such cruelty acted yet upon Women and Children?* I answer that I could name where, in a most savage manner, they have trampled both *Women and Children* to death under their Horses feet. Perhaps they have not dealt so barborously yet, in places neare to their owne *associate* Counties; for feare the spirits of those amongst them, who have not yet quite put of all bowells, should rise against them, and fall off from them. And M. *Marshall* doth well inferre unto us, that the *determinate* time of the *slaughter of Infants*, is not till the Cities and Counties

be quite *subdued*, but when they shall afterwards come, and with *deliberation*, look into the places themselves have conquered: then. O then, must the *massacre* of our tender Infants be, then must they *be pricked upon the swords poynt* (to speake in M. *Marshalls* phrase) or else, *have their braines dashed out against the walls*. Indeed should this extreame barbarousnesse be acted sooner, it might be greatly to the weakning of their cause, and therefore M. *Marshall*, I believe is in the right, in setting downe the appoynted time; which doubtlesse did fall from his pen unawares to himselfe: God did suffer him (a knowing man in secrets of that nature,) to hint unto the *King friends, and Loyall Subjects*, what they must expect shall be the portion of them and their posterity, if these men prevaile; that so they might timely beware of them, and prepare to defend themselves against them. *God give us hearts to take a right notice.* Amen.

But I returne. This being evidently M. *Marshalls* meaning, that all we who are not of their Faction, must be understood to be *Babylon*, and therefore to be destroyed, *root and branch*, our selves and Children. Then also on the other side, (if the Paralell be perfect,) M. *Marshall* yeelds his side, who must *doe Execution upon us and upon our Infants*, to be the *Heathenish Medes* and *Persians*, (who shed bloud onely to inrich themselves to enlarge their Territories, and to domineere over others:) they are not the *Church or people of God*, for the Church which had been so evilly handled in *Babilon*, did not undertake to punish her, the Psalme tells us, that her part, was only to *weep*, and *mourne* under her burden: nor indeed (as was noted before,) did God ever imploy her to revenge her selfe, *Israell* was to live in subjection quietly in *Babilon*, and *to pray for the Peace of the Country*. This (I say) is in speciall to be noted, from M. *Marshalls* Paralell; whom he yeelds his *Faction* to be, if we be *Babilon*. And then also let us heare call to mind, what we were bid before to remember. Namely, that ere while, when *Babilon* was on the rising hand; and to *shed the bloud of Moab*; then these men must be *Babilon* themselves; and they thought they should be *under the Curse*, if they did not act her part; but now *Babilons* time is come, that her bloud must be let out; we must be *Babilon* another while, for they will be in her Coat no longer; they must still *act the part* of Executioners. *Good God what Tigers bloud did these men suck?*

Well, but since we must be *Babilon*, and *drinke of her cup*, yet according

according to the Scripture alleadged, our punishment ought to be but answerable to our sinne: *we should be rewarded, but as we have served Gods people.* Now therefore let M. *Marshall* shew, when and where our *gratious King*, His Nobles, Gentry, His Reverend Bishops and Learned Clergy, have acted any such bloudy cruelties, against the *people & Church of God*, that should merit such a retaliation, as M. *Marshall* hath proportioned out for them? whose bones have they broken? whose Children have they murdered? what barbarousnesse or inhumanity in this kind, have they at any time perpetrated? nay which of them, (as M. *Marshall* himselfe hath here done) did ever stirre up to the acting of such things? Hath not this Kingdome been the *Asylum*, to the persecuted *flock of Christ*, when they have fled out of all the neighbour Nations? hath not the *Bosome of our Religious Soveraigne*, been alwayes open to receive them? hath not the *wing* of his Protection been spread to shelter them? And hath not our *envied* Nobility and Gentry; our *hated* Bishops and now *despised* Clergy, manifested the tendernesse of their Bowells, in affording relife to Forreigners and Strangers, whom they saw in misery? hath not the blessing of those that were ready to perish, came frequently upon them? I referr these things, to the testimonies of those thankefull, and humble people, whose spirits have been refreshed with our English Bounty; "And O "thou God of Heaven, who knowest the secrets of all hearts and "waves: though thy servants (who are now persecuted, under the "Notion of *Babilonians*, and turned out of those their possessions, "wherein thy hand did place them) have done nothing for thine "afflicted Church and people, but what thine owne mercifull, and "loving spirit did provoke them unto; nor did they give them any "other reliefe, then what thy selfe didst first give them to bestow; "so that of thine owne hand they did receive, what they have distri- "buted to thy people; yet be thou witnesse for them, against their "Enemies, remember them concerning these things, and wipe not "out, the good deeds which they have done, for the House of God.

& Quotes for them.

But perhaps I shall be answered, (as I have often heard some of that side say) that the bloud which was shed by the *Popish* Bishops in *Queene Maries* dayes, with the approbation of them that sate in the Throne, and of the Nobility and Gentry, is not yet expiated; and the guilt thereof still runs in the veines of their Posterity; spe-

cially in the *Hyerarchy*, which together with *Monarchy*, upholding the same, doth make up the *perfect body* of Antichrist: now these whom we oppose being the supporters *of* and wellwillers *to* the same, are all *Antichristian Babilonians*, and therefore all the blood which their Fore-fathers have shed, is to come upon the Heads of this present Generation, and must be required of the same: this is the Answer, to which I thus reply.

Our *New state-men*, for want of matter to quarrell at, neare at hand can fetch it a great way off. So one of their *Learned* Ministry (an *Essex* man,) arguing against my selfe, (maintaining as my duty was, the innocency of my Soveraigne, and the uprightnesse of his cause,) told me *that he thought* (and his thought though it was *simply* his, yet not *solely* his, it was a common thought) *that William the Conquerour was an usurper; and so were all his successors, and therefore it was fit, that this King should be called to answer for William the Conquerours sin of usurpation.* And to whom must he answer trow ye? why even *to the House of Commons, for they alone are the only Parliament, the representative body of the Kingdome, whom the people choose; as for the Nobility in the upper House they sit but as private men, for their Baronyes, being called but only by the Kings Writ, and not chosen by the votes of the People:* But did *William* the Conquerour usurpe the Crowne and Diademe of this Realme, from the *House of Commons*, that King *Charles* his lawfull successour, must now answer the matter before them, or resigne it unto them? though 600. years possession might plead somewhat in a case of this nature, yet if any *New State-man*, or any of their *Learned* Ministry, can but prove the House of Commons (as now established,) to have so much as a bare being, at that that time though but *in Embrione:* for quietnesse sake, the case may haply be argued with them, and proved too; that *right by Conquest* (unlesse of Rebells) *is no usurpation:* But to the businesse in hand.

I know well that this impious and unreasonable conceit, that the bloud shed in Queen *Maries* time, is yet to be expiated; and that all the sins of the *Popish* Clergy in former ages, is Chargeable upon the heads of the Bishops in these times, *&c.* I know I say that this conceit is deeply grounded in the Hearts of many of our factious people: Dr *Layton* in his *Sions plea*, some sixteen years agoe, laboured mightily to the working of it, by enumerating up the faults, of

of all the *Popish* Bishops that have been in *England*, specially since the Conquest; and speaks of them, as if the present Bishops then alive were guilty of the same, and deserved punishment for them: and after him some foure years agoe, the *Smectymnists*: (all men of M. *Marshalls* neare acquaintance,) did bestirre themselves, to the same purpose; their *postscript* at the end of their Book, was written to no other end; then to worke the same belief in people, concerning our present Bishops; they there doe *Laytonize* up many of the miscarriages of the *Popish* Bishops, as if they were the faults of ours, so endeavouring to imbitter peoples spirits against that Sacred Order, and against all that Reverence either the men or the calling; as against *Antichristian* men, and maintainers of the same evills, practiced by men of another Religion, many Hundreds of years before they were borne. But then comes *William Pryn* with his two volumnes, and speaks over the same thing the third time, with many more words, though with as little Conscience and Honesty as the rest; and he strikes the matter dead, for by the mouth of three such witnesses the thing is so established, that people should be worse then *Infidells* if they believe it not. Now therefore it being so; the Bishops must be pluckt up *root* and *Branch*, and all that approve of them, be they who they will, must (like welwillers to *Babilon* as they be) be cast downe, and rooted out with them, what effusion of bloud soever it cost, for 'tis *the Lords work against Babilon*. And therefore most zealously did a *Neighbour* of mine (an *Essex teacher* too,) arguing with my selfe speake, when he said at the beginning of this Parliament,) that *it was better, that all the streets in England should run downe with bloud, then that one Bishop or one Ceremony should still remaine*. But how impious and unreasonable these conceits be, I hope I need not to men unblinded, use means to discover. How senceless is it that men should commit sin, foure or five hundred years before they were borne; or be guilty of the sins committed by others, of another Religion so long agoe, and deserve punishment for them, though they have disclaimed them, writ against them, and every way opposed them: How absurd is it, that a *calling* should be sinfull or infectious, save only in respect of sinfull men executing the same? If *Hyerarchy* be Antichrist, or *Monarchy*, or *Superiority*, then Antichrist is in Heaven, for *there* is both *Hyerarchy*, *Monarchy*, and *Superiority*: surely therefore 'tis *sin and*

not Prelacy that makes men Antichriſtian.

But to come eloſer yet to the matter: if the bloud ſhed in Queen *Maries* time, muſt be expiated now with our bloud, and becauſe thoſe that ſate in the Throne, and the Nobles in thoſe times, did conſent unto it, therefore their ſucceſſors now muſt partake in the ſuffering. Yet let me ſtart a Queſtion. How if the *Houſe of Commons* in thoſe daies were conſenting to it, as well as others; what will become of thoſe that ſucceed them in theſe times? I confeſſe I have heard an Anſwer to this Objection, out of certain notes taken from a Sermon Preached by Mr *I.D.* (an *Eſſex Miniſter* too,) and it was this: That the *Body of the Kingdome* (*which is the Houſe of Commons*) *did never conſent to what was then done, therefore they are free, and are to require this blood at the hands of others*, (perhaps it means they did not of themſelves, make an Ordinance, for the burning or for the approving of it: though peradventure they paſſed the Act or Bill as well as the King or Houſe of Lords, when firſt propounded, elſe how could it have had the force of a Law?) But then let me aske farther, how ſhall thoſe on their ſide ſcape, who are the Poſterity of ſome *notorious* great perſecutors, (of Gods Saints in Queen *Maries* time?) I hope they will not deny them, to be their *lawfully begotten* Children, and derived from the ſame line, and bloud, whoſe names and lands they doe inherit; unleſſe their taking part with the preſent faction, hath expiated their Grand-fathers Guilt, without their ſufferings; I cannot ſee but their bloud ought *to help in the expiation*, as well as ours.

And then farther yet; how if ſome of the forefathers of us, who muſt be *Butchered*, were *Martyrs* in Queen *Maries* time: and ſome of them that muſt murder us, be the Children of thoſe that murdered them, (as may well be ſuſpected from their ſimilitude of Spirit?) is it Iuſtice, becauſe their Fathers joyned with the *Popiſh* Biſhops in thoſe daies, to deſtroy our Fathers, therefore they may joyne with the *Houſe of Commons* now, to deſtroy us? to ſay *the Parliament judgeth ſo*, will not give ſufficient ſatisfaction. But in a word, I returne my reply to that impious and unreaſonable conceit, in the words of the Lord written by *Ezechiell*, Chap. 18. *The ſoule that ſinneth it ſhall dye: the Son ſhall not beare the iniquity of the Father, neither ſhall the Father beare the iniquity of the Son: the righteouſneſſe of the righteous ſhall be upon him; and the wickedneſſe of the wicked ſhall be upon him.*

But perhaps M. *Marshall* and his faction will say; that those whom they have destin'd to destruction, are great sinners also in themselves against God (without consideration of the iniquity of their Fathers,) and therefore they deserve as much punishment, as can be inflicted on them.

To this I answer, 'tis most true, we are great sinners, and we cry out with the Church in the *Lamentations*, *Woe unto us, for we have sinned, and for our sins sake our Crowne is fallen.* we have grievously transgressed against the Lord, and therefore the *breath of our nostrills, the Annoynted of the Lord, hath been taken in the pits*, or deceived by the fraudulent pretences of the crafty; and we thereby hindred from enjoying the pleasing influence of his wonted protection: for our sins against the most high it is, that *our Princes and Nobles are not honoured*, that many of those who *did feed delicately, are driven even to desolation, and that those who were brought up in scarlet embrace dunghills*: for our sinnes sake our *Priests sigh, and our Prophets are despised*, by meanes of them it is, that our Adversaries are the *chiefe*, our Enemies *prosper*, and *servants beare rule over us*, our sinnes are the cause of all our sorrowes, and although our burden be extreame great, we must confesse with holy *Esra*, *That God hath punished us lesse then our iniquities have deserved.* Esra. 9. 13.

But yet *are there not with them*, that magnifie themselves against us, that insult over us, that take upon them to destroy us, *are there not with them also, even with them, sinnes against the Lord their God? Solomon* saies, *there is a Generation that is pure in their owne Eyes, yet are not washed from their filthinesse*: were men without sinne as Christ was, they would be like him in conditions, and not bloudy, not cruell, nor yet provoking thereunto: were they the *Children of their Heavenly Father*, they would surely be like him, *mercifull as he is mercifull*: nay did they know God or Christ truly, they would never thinke or teach, that to kill men were to doe God service: our Saviour tells us *Joh.* 16. 2, 3. *The time would come, that some should thinke they doe God service, in killing you*; and gives this reason why they should thinke so: *because* (saies he) *they have not knowne the Father for me, q. d.* though they may boast, that they are the onely people and Children of God, stirred up of him, to rid the world of those they call his enemies; whom to kill, they shall entitle the *work of God*, and *to helpe the Lord and his Church*: but if they did know

the

the true nature, and condition of me and my Father, they would be of another judgement, and farre enough from delighting in shedding of bloud. I think there is no man but hath cause to believe, that the times there prophesied of, are these that we are fallen into: and I wish with my soule that M. *Marshall*, and all his bloudy faction would but seriously in their coole and retired thoughts, meditate upon that saying of our Saviour.

But againe suppose that these *men of bloud* were without sinne themselves, and we were the only *they* that have offended, yet suppose we had throughly deserved, at their hands what they have determined against us; yet *Crimine quo parvi cædem potuere mereri* what offences have our tender Infants done, that they should deserve this intended Butchery? *an satis est jam posse mori*, is it crime sufficient that God hath given them a life to loose; *O malè concedes nimiaq; cupidine cœci sanguinis*, O cruell Professors, how evilly doe these your conditions, agree with the Gospell which you professe? How strangely hath the thirst of bloud put out the Eye-booth of grace and nature in you? Here are *bella plusquàm civilia* indeed, Warres worse then Civill, nay more then barbarous; *insq; datum scelerи*, and priviledge given to *wickednesse* under pretence of *Godlinesse*. O unhappy *England*, that hast been the Mother of such Monsters: *Caucasus* and *Lybia* must now give place unto thee. Oh that I were able to bewaile sufficiently thy present miseries, which thine ungratious Children have brought upon thee, and still doe labour to perpetuate in thee, I shall take up only the words of *Lucan*, as most proper to thee.

Luc. lib. 2.

Nobilitas cum plebe perit: latéq; vagatur
Ensis, & a nullo revocatum est pectore ferrum;
Stat cruor in templis multaq; rubentia cæde
Lubrica saxa madent, nulli sua profuit ætas,
Non senis extremum piguit vergentibus annis
Præcipitâsse diem: nec primo in limine vitæ
Infantis miseri nascentia rumpere fata.

Thy Noble and thy vulgar bloud
The cruell sword doth spill,
It spares no persons great or good
In every place to kill;
Thy sacred Temples are defil'd,

Wit

With heaps of slaughter'd men,
Whose streames of purple gore have spoyl'd
The stones, that blush agen.
Youth nought avayles from death to free,
Nor can age pitty crave;
The gray hair'd Syre must tumbled be
With swords into his grave;
The wretched Babe that's newly sprung
From wofull Mothers wombe,
Must 'gainst the pikes, or walls be flung,
And scarcely deign'd a tombe.

And these (O *England*) are the workes of thine owne unnaturall and rebellious Children; even of those that have been oft *intreated, by thy Religious King*, to give thee but *leave* to enjoy thy wonted Happinesse: O what reall obstructions that hindred thy good, might not they most easily have removed, by keeping in the pathes of *Christian Loyalty*? what blessings could they have wished from an indulgent Father, which have not been *tendred* them by the King? nay how frequently, both by requests and proffers of occasions, hath Heeven *courted* them, to tye their Country to themselves, for ever, in love and affections? How hath Soveraignty *stooped* below it selfe, for securing the Subjects *felicity*, offering Bonds (as it were) to ingage it selfe even unto *captivity:* but alasse alasse—*Civilia bella, Gesturi, metuunt ne non cum sanguine vincant,* these Savage men, having a purpose to wage a Civill Warre, were afraid to prevaile *without doing mischiefe*, or *to conquer without blood: sed quis furor ô caeci scelerum?* what strange madnesse to act evill hath seized upon your spirits, O you blind men? what can you imagine will be the conclusion of these courses? will Bloud yeeld you benefit? will Warre afford you wealth? will that which you make yours by violence, dwell long with you? Have you no Bowells left in you towards your bleeding Mother, your native Country? O behold, behold in one place, a *wofull Brother* stands weeping over his dead Brother, whom himselfe perhaps hath kill'd by your incitements; in another, see a *distraughted Mother* tearing her Hayre, and rending her heart, for the Children of her wombe, who by your meanes and setting on, have slaughtred one another, and *Rachell-like* can receive no comfort, *because they are not*: see here a

loving friend, embalming with teares his friends body, or rather bedewing his Cheeks, because he cannot among those heaps of mangled Corpses discerne or know the body of his friend, that he might so imbalme it: see there many *desolate Widdowes*, pale and wan, wringing their hands, and continually lamenting, the losse of their dearly beloved Husbands, whom you have exposed to destruction. Behold yonder a *raging Father*, (from whom you have violently taken the staffes of his Age,) ready to send out his soule, after the soules of his Children, murdered by you: O know it, that the Curses of *Brothers, Friends, Mothers*, and *Fathers, Widdowes*, and *helplesse Children*, are all throwne upon you, in the bitternesse of their spirits: and thinke you that Heaven will be ever dull to such motives? O remember (I beseech you) at length remember, and let M. *Marshall* (that unhappy instrument of provoking to this unnaturall Warre) remember too; that speech of God to *Cain*, Gen. 10. *The voyce of thy Brothers bloud cryes unto me from the Earth*, and no sooner the cry comes, but the curse followes in the next words: *now therefore thou art Cursed from the Earth*; and immediatly after, *a Vagabond and a Runnagate shalt thou be on the Earth*. Or at least let M. *Marshall* remember his owne doctrine; that *Babilon must drinke of the same cup, that she hath made Gods people to drinke of*, And let him consider, that if he and his Faction be found to be *Babilon* (according to their bloudy doings or intentions,) in Gods account: then their *little Children*, and M. *Marshalls* among the rest, by some desperate Ruffians, (whom for his sinne God may permit) *shall be pricked upon speares poynts, or have their braines dashed out against the walls*: which barbarousnesse and inhumanity, from his *Children*, I beseech God in mercy to divert, by giving to him (their Father) the grace of true repentance, and a spirit to recant his erroneous and bloudy doctrine.

And so I come to his third *Scripture*, whereupon I shall be brieſe, because in the same, he is not so extravagant as in the two former. It is taken out of *Mat.* 25. *v.* 33, 34, *&c.* where the *day of Judgement* is described, and the manner of Christs proceeding then. And the thing which M. *Marshall* noteth thence for his purpose (as he taketh) is.

That the reward or punishment (I use his owne words) *shall now be dispensed to all men, as they did or did not, help and succour God's*

Christ

Church and people in time of need: to the one side, come ye blessed receive the Kingdome prepared for you, *for you visited my Church when it was sick; you gave meat to my Church when it was hungry: you gave my people drinke, when they were thirsty; you took them in, when they were strangers; you cloathed them when they were naked; you came to them when they were in Prison; in as much as you have done it unto these, even unto one of these, you have done it unto me.*

Let us here observe by the way, before we proceed, that the blessing shall not (by M. *Marshalls* own confession) be pronounced unto them, that did put the Church into a destructive sicknesse, or did persecute those that would have *visited her*, and used means for her recovery, nor yet to them that took away from the Members thereof, their *meat*, *drink*, and *cloathing*; which God in his prudent goodnesse had bestowed upon them: 'tis not said *come ye blessed and receive the Kingdome*, to them that had turned the Church of God out of her possession; that had cast the Ministers thereof into Prison; that did banish, persecute, and Plunder, all that lov'd the Church; or had sent reliefe unto her in her comfortlesse and starved condition: And therefore upon what grounds Mr *Marshalls* fiction can expect, *come ye blessed and receive the Kingdome*, should be spoken unto them, I cannot see. Indeed their patience will not give them leave, to stay for to receive a Kingdome, till *Come ye blessed* be pronounced, they will have a Kingdome at their disposall before hand, though it cost the lives of an hundred thousand men; nor shall Christ need to prepare a Kingdome for them, who contrary to his word: will, (if they can) provide one for themselves in this world, which will be more suteable indeed, to their spirits, then that other can be, which Christ speaks of, and lyes (indeed) in a world to come. But to proceed with M. *Marshalls* quotation: *on the other side* (saies he) *Christ shall say*, Goe ye cursed. *Why are they cursed? I was hungry and ye gave me no meat, I was thirsty and ye gave me no drinke, I was a stranger and ye took me not in, naked and ye clothed me not; sick and in prison and ye visited me not: verely I say unto you, in as much as ye did it not to one of these little ones ye did it not to me: as if the Lord at the great day did take notice of nothing but what the Carriages of all people have been to, or against his Church and Children*, thus M. *Marshall*. And indeed he speaks well, at that great day God takes notice of nothing so much, as of the carriages of People to or against his Church and

Children: and therefore doubtlesse, it *Go ye cursed*, shall be said to those that have omitted these duties of Charity to Christ, in his Members; when he was *Hungry, Thirsty, Naked*, a *Stranger*, and a *Prisoner*: then those that have put Christ into that Condition, that have made him *Hungry, Thirsty, Naked*, a *Stranger*, and a *Prisoner*, shall never escape the Curse: wherefore, let M. *Marshall*, and all his faction with him, look over his quotation againe, before they make application of it.

And let all men else look over it too, before they enter Covenant to help or assist these men; for if these shall be found in Gods account to be none of his Church and People, but rather the Enemies and the ill users of them: and shall for the same have, *Go ye Cursed* pronounced upon them; I doe believe that those who have assisted them, or *associated* with them; shall be bound up with them in the same *Curse*, and still keep them Company.

But perhaps, some may here marvaile, that M. *Marshall* should alleadge a Scripture, which seems so cleerly to exclude his own *Election* (in regard of their conditions,) out of the *state of blessednesse*, and to involve them under so great a *Curse*.

In way of Answer to this, I will tell you, what I have long time observed in some Ministers, of M. *Marshalls* faction, and neer acquaintance; (though for himselfe I must confesse I never (unlesse now,) saw any cause to suspect him guilty thereof; but before this Rebellion began, I have alwaies and in all things observed and found him, for my part, and thereupon judged him, to be a most Honest, faithfull sincere hearted, plain dealing man,) but I say I have observed it in some others, that it was their Custome, to Preach most often such *doctrines*, and to quote such *Scriptures*, as those who best knew them, did conceive, were most directly against themselves; and to propound such lessons, for others learning, as themselves were farthest from, in their own practice: for example, the most *proud* of them, would beat most against *pride*, and presse oftnest the duty of selfe deniall; the most *malitious* would preach most against malice, and perswade to the practice of love and charity; the most *covetous* would inveigh most bitterly against worldlymindednesse; and the most *Rebellious* (as hath since appeared) would be most fervent and zealous in Preaching for Passive obedience. Now whether they did hereby think, to hide from the publique, their own dispositions, and to gaine from the world an opi-

nion of being fartheſt from thoſe vices, which indeed they were moſt guilty of; and moſt addicted unto thoſe vertues, whereto they exhorted others; or whether they did it, to any better ends or purpoſes, I leave it at this preſent, to the Iudge of all ſecrets to determine. So whether M. *Marſhall* by his quoting this Scripture, doth think to hide the conditions of his faction, from the ignorant vulgar; who are more apt to judge of the tree by the *leaves*, then by the *fruit*: and to think that if men ſpeake and quote Scripture, againſt *Hardheartedneſſe*, *Cruelty*, *Injuſtice*, and *wrongdoing* to Gods Church, though themſelves practice the ſame things; yet they ſhall not be accounted tranſgreſſors of Gods word, becauſe it will rather be thought, that they to whom theſe abuſes are offered, (by theſe Scripture ſpeaking men;) are none of Gods Church and people, but of that race or ranke rather, that the *Cananites* and *Amorites* were of, whom God commanded his people to root out of their Habitations: I ſay, whether this was M. *Marſhalls* intention or no, when he alleadged that Scripture, I leave to *God* and his own *Conſcience* to determine: only withall, if his *Conſcience* chance to recoyle upon him, I would have him remember that of the Apoſtle, *Rom.*2.1. *Thou art inexcuſable O man, whoſoever thou art, that judgeſt another* (for offering thoſe abuſes, or for ſhewing thoſe neglects to the Church of God,) *to be under the Curſe, for wherein thou judgeſt another, thou condemneſt thy ſelfe, for thou that judgeſt doeſt the ſame things.*

Yea, but (indeed) ſome will ſay here lies the difficulty: how ſhall we know in theſe diſtractions, on which ſide is the *Church* and *People of God?*

To reſolve this queſtion, I ſhall note ſome paſſages, wherein the conditions of Gods people are hinted to us from this Sermon of M. *Marſhall*, (from whom I ſhall never willingly diſſent, but only where he diſſents from Gods truth;) and beſides, what is of his, may be of more credit with ſome, then what is proceeding from another man, only firſt I think theſe few grounds will be granted by all.

1. That all particulars on both ſides are not of the *Church* and *people of God.*

2. That God hath been wont to make uſe of *wicked men*, to defend and aſſiſt his Church, and people: the *earth helped the woman*, *Rev.*12. they may have their ends, and God hath his.

3. That when God doth defend, and restore his *Church*, by the most notoriously *wicked men*, or by the most unlikely means; then is his own arme and hand more visibly apparent in the eyes of the righteous.

4. That some in all Ages, have boasted themselves most to be the *Church and People of God*, and yet have been none of that true number, witnesse the *Pharises*, *Arrians*, *Donatists*, *Papists*, *Anabaptists*, and those that in *Ieremies* time cryed out *the Temple of the Lord*, *&c.*

5. That Hypocrites, who have *pretended* most holinesse, have of all enemies been the most *cruell* and *deadly*, that ever the Church hath had; as appeares; by our Saviours continuall Preaching against them, and laying them open, and their bringing him to death.

6. That Christs *true Church* and People, are indued with his *true Spirit*, are conditioned like him, and do walke in those wayes wherein himselfe did goe before them, this M. *Marshall* witnesseth pag. 19.

7. That the way which Christ walked, and which his *true Church* must and doe follow him in; is set downe plainly in holy Scripture, and not to be taken up from the *Traditions* or *Opinions* of men.

I hope no man can or will deny the truth of these particulars. Now I shall give three or foure notes of the Church, and people of God, which M. *Marshall* himselfe doth seem at least to hint unto us.

1. The Church and *people of God* have most commonly been, a *distressed* and *an injured people*, a people that have needed help, even of *meat*, and *drinke*, and *cloathing*, a people, that have been like *Strangers* excluded, and thrust out of their owne possessions, (as the *Lords Annoynted*, and many of His faithfull Nobles and Subjects at this time are,) a people that have been wont to be *banished*, from their owne homes, or cast into *Prisons*, (as the Ministers of the Gospell, and other Christians at this time be, by the Rebellious Faction) they are a people so *darkned* with Afflictions, and so *obscured* with slanders and reproaches; *that the very righteous themselves*, (their owne Brethren) *whose study it is to doe all the good they can to the Saints*; *shall not know when they have helped them*, as M. *Marshall* informes us in the 14 *Page* of his Sermon: *when* (saies he) *Christ shall say to them come ye blessed, you fed me, you cloathed me, you visited me; they shall Answer: Lord when saw we thee, hungry, or thirsty, or a stranger*

stranger, or naked, or sicke, or in prison, and administred unto thee: M. *Marshall* also in the next *Page*, doth tell us, that *the servants of Christ are poor abjects, such as are made the offscouring of the world: Clouts, ragges, or wispes to scowre withall* (as *Jeremy Burroughs* in his Book called the *Glorious name of God*, &c. *Page* 21. calls and reckons of those that take part with the King.) In a word the people of God, are such who as they are thrust downe *lower* in the world, then by right their place is: so they are more *lowly* in their thoughts then others be: they doe not desire to *greaten* themselves, with that which belongs to other men; to get the *Militia* of Kingdomes, and the *Navyes* of Nations into their hands; they doe not use to *hunt* Kings, and Princes up and downe in their owne Kingdomes, that they may *kill* them and *destroy* them: they use rather, to be those that are hunted and persecuted by others, and thence are called, the *persecuted flock of Christ*. This I take to be one marke of the true Church and people of God: and M. *Marshall* (I hope) unlesse he will eate his owne words, cannot deny it.

2. The Church and people of God (as M. *Marshall* inferres, *Pag.*15 *&*.16.) *as they account Gods cause theirs; so like Jehosophat they betake themselves to prayer in the time of their distresses, and seeke help from God*: they doe not (as some of old did,) send to *Ægypt* for helpe; nor (as some of late have done,) send to *Scotland* for assistance: use any indirect or unlawfull meanes: they dare not play the *Achitophells*, or *Machivellians*, or *Devills*, to raise up Combustions and Warres in all Nations, to break Peace and unity among Christians, to the end that their own designes may succeed the better at home; they dare not doe any evill to others, that good may come thereby unto themselves; nor doe they in any sort allow of that distinction which one of M. *Marshalls* Auditory did make (with the approbation doubtlesse of some fellow Members,) *that though evill may not be done to further the private good of any man, yet to further the publique Cause it may*. No the People of God dare not be so wise, as to use any meanes, but what they may with confidence from the word, expect Gods blessing upon: for *Gods People* rest chiefly upon God for helpe: they live by faith, *accounting* (as M. *Marshall* saies) *the Battaile not theirs but Gods, whose cause is united to the cause of his people: when Asaph* (saies M. *Marshall*) *had laid downe the Churches sufferings, Psal.*74. *the pulling down of*

their

their Synagogues, the wasting of their Country, the reproach and scorne cast upon them by their enemies, he doth, v. 22. *&* 23. *interest God in all this.* From which quotation of M. *Marshalls*, we may also note for our purpose, (by the way,) that the *pullers* downe of Churches, the *wasters* of their Country, the *casters* of reproach and scorne upon their betters, are the Enemies of Gods Church, and people; and so also of himselfe; indeed the Psalmist in plain words calls them Gods adversaries. *Thine Adversaries roare in the midst of the Congregations, they set up their Banners for tokens, they breake downe the carved worke in thy Temples with Axes and Hammers, they have set fire upon thine Holy places, and have defiled by casting downe the dwelling place of thy Name; yea they have said, let us destroy* (kill, slay, and destroy) *them altogether, thus have they burnt up the Synagogues of God in the Land.* Now from this place of Scripture so happily quoted by M. *Marshall* we learne; that the Authors of such actions or expressions may be concluded to be the Enemies of Gods Church and people; yea M. *Marshall* helpes us in this Collection too, *Pag.* 18. of his Sermon, where he pronounceth this sentence: *They must needs be blessed that serve the Church, and he must needs be cursed that deprives it of its dues.* And who these are that doe so, I leave to every mans owne observation to determine.

3. *The Church and people of God* (as M. *Marshall*, *Pag.* 16. inferres unto us) *are they that maintaine the good cause*; and (saies he) *when Davids cause was good, his adversaries must needs be evill, and then he could foretell*, that *they should be ashamed, and brought to confusion, cloathed with reproach and dishonour who opposed themselves against him*: which indeed fell out accordingly upon all that packe of Rebells and Traitors, that conspired against the *Lords Anointed*, to pull him from that honour whereto God had advanced him: *Achitophell* hang'd himselfe, and a Tree hang'd *Absolom*, and twenty thousand of their followers, that did *associate* with them, were slaine in a day: And *Sheba* afterward who trod in their rebellious steppes against the King, had his head severed from his shoulders: and therefore M. *Marshall* was in the right also, for that particular.

And then that we might the better know the *good Cause*, he gives us two markes of it, which also may be allowed of: the *good Cause* (saies he) *which is Gods Cause, is a noble Cause, and a successfull Cause*: and therein he speakes right for the King. For

1. The

The Kings cause is a *noble cause*, not onely in respect of his *Royall* selfe whose cause it is, and in respect of those *Noble* Personages, that are agents in it; but also because it is not for a *trifle*, or a thing of no great Consequent, but even for a *Crowne*, (which according to Master *Marshall's* judgement in that place) doth *ennoble the cause*: the Kings cause sure is for no lesse then for a *Crowne*, and for to keepe the Dominion of three Kingdomes, which the Lord of Heaven and Earth hath intrusted him withall. He would still hold his Soveraignty onely and immediately from the Lord, but they would have him acknowledge his dependance upon themselves, and if he would but so farre deny God, and debase himselfe as in that manner to worship them, they tell him as one did once our Saviour,) *all these will we give thee*, or *wee'l make you the most glorious Prince in Christendome*; but the King like a good Tenant maintaines the right of his true and old Landlord the glorious Lord God: therefore his cause is a *noble cause*, 'tis *Gods Cause*, and saies Master *Marshall*,

2. *Gods cause is a successefull cause*; in the end or finall issue, it will prove so, for a while the malignant Church may prevaile against the good, and an *ill cause* may have the better; and then *that* shall be called *good*, *felix & prosperum scelus virtus vocatur*; and the *good cause* failing in the execution will have the denomination of *bad*: and therefore I beleeve their great *Major Crommell* was in the right, when he said, *if we prevayle our opposers will be acounted the grandest Traitors to the state, that ever were, and be used accordingly; but if the King prevaile, our undertaking will be judged the most horrid and blacke Rebellion that ever the sunne saw.* If therefore we will judge by the event we must suspend our sentence, till all be done; the *good cause*, like good men, growes illustrious by degrees, as the *sunne shines more and more bright toward the perfect day.*: as the waters of *Siloe* run, so doth *Gods help* often come to his people; *slowly* but *surely*, and though successe of late, hath in some places favoured the Kings Enemies, for the sins sake of us his followers: yet I thinke Master *Marshall* cannot deny, (if he doth but remember,) that the King hath thriven somewhat, since himselfe went downe with the Army towards *Nottingham*, with this opinion in his heart, and these words in his mouth for the incouragement of his Companions:

that the King might fly from place to place for a little while, but there is no remedy, he must yeeld, and come in at last; he cannot possibly withstand our great forces. And I doubt not (through the the mercy of our strong, our just, and holy God,) but in the end Master *Marshalls* quotation in his 17 pag. from *Esa.* 44.17. will be evidenced to be true, *no weapon can prosper that is formed against it* (the Kings cause) *and every tongue that rises up in judgement against it, shall be condemned.*

Fourthly and lastly, we gather from Master *Marshall* pag. 18. *that those who be of the Dragons Army, of the Church malignant that have* (as in pag. 20.) *their names in the Dragons muster book,* are none of the Church or people of God: And herein he speaks most truly also. But how shall we know who they are? Master *Marshall* (like a freind) helps us in this too, in the same place, *viz.* the later end of the 18 pag. by his quotation of 2 Scriptures.

The first is *Prov.* 30.17. *the eye that mocketh at his father,* (and the King is *Pater Patriæ* a common or publique father) *or despiseth to obey his Mother,* (the *Church of England* is our mother, that hath brought us forth to God) *the Ravens of the valley shall picke it out*; that is, (as if he had said,) such a one is heire of the curse, as being one of the *Church malignant*, and none of Gods people.

The second Scripture is, *Rom.* 9.2,3. *Paul* (saies Master *Marshall*) *thought it no more then his duty, when he had great heavinesse and continuall sorrow in his heart, and could wish himselfe accursed from Christ, for the good of his brethren, his Kinsmen, who were Israelites:* whence we gather that they who are so farre from thinking it their *duty* to be so affected as Saint *Paul* was, for the welfare of their brethren and Countrimen; that they thinke it their *duty* rather, and make it their endeavour to destroy the same; are directly of the *Dragons Army*: And these are they, who have set their Countrimen and Brethren in a most bloudy Combustion against each other; and have forced upon them most *accursed oathes*, to the ruine of their soules for ever. For I verily beleeve, that let it be well considered, it will be yeilded, that their *Horrid Covenant*, which they have inforced, and (as they say) now made it death to fall from; is *virtually* as true, and as perfect *a God damne me*, as ever proceeded *verbally* from the mouth of the most dissolute *Cavalier*.

But againe, Maſter *Marſhall* befreinds us farther, by hinting to us another marke, of one that belongs to the *Dragons Army*, *pag.* 19. towards the end thereof, where he ſaies, *that Gods ſpirit dwelling in all his Saints*, (*i.e.* in all that belong to Chriſts Army) *works the ſame ſpirituall diſpoſition in them: namely, as was in Chriſt their Captaine*; and that was a meeke, milde, merciſull, an obedient, patient, and peaceable diſpoſition: from which ſpeech of Maſter *Marſhall*, it may be inferred by the rule of Contraries, that the *Dragons ſpirit*, dwelling in all that belong to his Army, doth worke them to be of his diſpoſition; and that is, to be *bloudy*, *cruell*, *barbarous*, *contentious*, *rebellious*, *hating peace*, delighting in *killing*, *ſlaying*, and *deſtroying*, yea of *infants*, and *ſucking babes*: therefore when we ſee or diſcerne theſe conditions in any men, we may conclude them to be of thoſe that have their names in the Dragons *muſter booke*.

And indeed beſide theſe helpes, which Maſter *Marſhall* hath afforded to us; for the diſcovery of the members of the *Church malignant*, the *Dragons* ſouldiers, himſelfe in his firſt Aſe, *pap.* 21. very honeſtly, out of Scripture deciphers them unto us: I'le give you his very words: He ſaies,

1. *They are ſuch as ſet themſelves, and take councell againſt the Lord* (his Church) *and againſt his Anointed* (his King,) *digging as deepe as Hell for Counſell to doe all the miſcheife they can.*

2. *They are ſuch as with* Balaam *doe what in them lies to Curſe for reward, the Children of the moſt High,* (thoſe of whom God hath ſaid, ye are Gods,) and for *very malice to raile upon them and revile them.*

3. *They are ſuch as with* Edom *looke upon the Affliction of* Iſrael, *rejoycing over them in the day of their deſtruction, ſpeaking proudly in the day of their diſtreſſe, crying out againſt* Jeruſalem (or the places of Gods worſhip) *downe with it, downe with it, even to the Ground.*

4. *They are ſuch as with* Amelecke *ſmite the Hindmoſt of Gods Church, all who are weake and feeble,* (not ſparing ſucking babes or harmeleſſe infants) *when they are faint and and weary, loaden already with afflictions, adding ſorrowes to their burden*; (as thoſe who turne women and Children out of doores, when they have taken away their maintenance, and baniſhed or impriſoned the maſters of the family.)

5. *They are such as with* Sanballat *and* Tobiah, *are greeved, when any are found to doe good* (or to be faithfull in *Israel*, whom they will punish more then they will an Hundred Knaves, because they are more serviceable to God, and prejudiciall to them then so many,) *and thus they endeavour* (saies Master *Marshall*) *to hinder the building of* Sion (or of peace,) *and to further the repairing of the walls of* Babylon, (or of Confusion.) Now all these sorts of men, Master *Marshall* most truly calls, θεομάχοι, fighters against God, and saies, 'tis *the fittest appellation that he knowes for them.* And thus Master *Marshall* hath helped us with markes and tokens to know both the *people of God*, and the *Dragons Army* by: And I wish that all people in their secret thoughts would consider of this matter, and of what hath beene noted from Master *Marshall's* Sermon, and will easily be suspected on which side those that he pleads for is *militare.* And so I end my third Section.

Section IV.

In which is breifely expressed the rest of Master Marshall's *Sermon with the explication and rectification of some particular passages therein.*

And now I have done what at first I undertooke, *viz.* to vindicate the Scriptures of God, (those three in speciall. *Jud.* 5. 23. *Jer.* 48. 10. and *Psal.* 136. 8, 9.) from the *misapprehensions, misinterpretations*, and *misapplications*, of Master *Stephen Marshall*: the rest of his Sermon, which is in way of use; and indeed for the most part more suteable to the duty of the day, then the text it selfe was; (being chiefely an exhortation to helpe the Church of God, and to pray) I shall but breifely passe over, for I confesse, taking the Church in the right sence, his words are much unto the purpose. I'le note onely his Method, tell you summarily what he saies, and here and there put in a word, for explication or rectification, and so conclude with Master *Marshall.*

First He reproves *Newters, pag.* 22. whom he likens unto the *Samaritanes that feared the Lord and served their Idols*, (as indeed is the fashion of too many amongst us) *feare the King*, (at least so they doe) *and serve the Parliament*, (as they call it:) But (as he saies

saies, *God will one day say of these, they love not the Lord*, so may the King say one day of such, *they loved not him*: Now Mr *Marshall* notes well, that his text doth *Curse all them who came not out to helpe him, as well as those who came to fight against him. And our Saviour at the last day, will as well denounce*; *Goe ye Cursed, against them who gave them not bread, when they were hungry, as against them who plucked their bread away from them, for in this case 'tis a certaine rule, He that is not with me, is against me*: These *Newters*, *pag.* 23. he devides into two sorts: and sayes.

1. Some are *Newters out of policy*, whom he compares to *Zebah* and *Zalmanah, that would first see what would be the event of the warre, before they discovered themselves*; and to these he hinteth, that if his side prevaile, (*which God forbid,*) they *shall be rent with Bryers and Thornes, have their houses beaten downe, and themselves slaine as* Zebah *and* Zalmanah *were*: (let such Newters marke that, and give their timely assistance to their Soveraigne.)

2. *Some are Newters out of sloathfulnesse, and carelessenesse; who are indifferent* (as he saies) *whether the Beare bite the Dogge, or the Dogge bite the Beare*, and these he resembles to the men of *Jabesh Gilead, who* (*when all the Tribes had bound themselves by oath against Benjamin*) would not enter into the *Association* with the rest: *for which* (as he notes) *it cost them deare, even their owne Heart bloud in the Conclusion.* But here it must be remembred by the way, that that *Association* was not against any Soveraigne King, to whom they had sworne *Allegiance*; nor against the minde or without the Consent of any such a one; for indeed (as yet) they had none set over them; but their prime Governours whom they were to obey, did call them unto it: and therefore the case and condition of any amongst us, cannot hold Paralell with theirs, (as haply Master *Marshall* would insinuate,) nor can they justly be terrified thereunto with that example.

Then Master *Marshall* comes to his second use, which is for *Exhortation*; to give up our selves to the service of the Church, his motives thereunto are three, from *Gods Honour*, from our *relation unto the Church, and the Churches gaine*, and from *our owne good, both inward and outward*: all which motives may well serve to stirre us to give up our selves to the service of *Gods Church*, and cause, now managed and maintained by the *King* our Soveraigne.

1. *The Honour of God* commands us, for hereby we shall ingage our selves, to maintaine the Act of *Gods wisedome*, who hath placed the King (of all other men in the world) to be his Anoynted and Vicegerent over us.

2. *Our relation to the Church* requires it, for as we are members of the body, our care must be to defend the Head, and uphold the Body it selfe, which the Enemies endeavour also to dissolve. Master *Marshall* tells us, (from the observation of *Politicians*) that *Common-wealths usually thrive when private Subjects are Common-wealths men*: He saies indeed but *usually*, not alwaies: for I am sure our Common-wealth was never so weakened and broken, as it hath beene of late, since *private wealths men*, have taken upon them to be *Common-wealths men*. But I dare say, that the Church hath alwaies best thrived, when *private* men in their *proper sphere* have proved themselves good *Church men*; and had those amongst us done so, they had doubtlesse prooved better Common-wealths men too, then they are, however they doe conceit of themselves: both *Church* and *Common-Wealth* had fared better, had they in publique matters beene lesse busie.

3. *Our owne good* perswades us, to give up our selves to the service of the Church, we shall gaine three things by it, *inward peace, outward Honours and a great reward*, saies Master *Marshall*.

1. *Inward peace, which alwaies is then greatest, when we have done any thing for the benefit of the publique.*

2. *Honour before God and man, for to have an influence*, (as Master *Marshall* saies well) *into the welfare of many, is not onely noble, but also Angelicall, yea divine: 'tis to imitate God himselfe, who above all things, minds the good of Sion*: that is, the peace of his Church. Saint *Paul, Rom.* 16. commends many, *that they laboured much in the Lord i.e.* in the waies and workes of the Lord (which are waies of obedience and workes of mercy,) not of rebellion, strife, and cruelty: And Saint *Paul gloryed* (as Master *Marshall* notes) *in this, that he laboured more abundantly then others*; (*viz.* to make peace among men, and to plant the doctrine of faith and patience in men:) and he saies, *he became all things to all men, that he might save some*, (not destroy some,) no he writes in another place, that *they were cut off that did so*: cut off, not by Master *Marshall's* bloudy sword: but by Excommunication.

3. A

3. *A great reward we ſhall gaine to our ſelves in this life, Houſes and lands an* 100 *fold, for what we looſe,* (ſaies Maſter *Marſhall*) (perhaps he meanes, out of the eſtates of others) *and everlaſting life hide.*

But I dare aſſure *everlaſting life*, if we endeavour in *Gods way*, and *ſufficiency* here, at leaſt *contentednesſe*, which is equivalent, and this much breifely for the motives.

After theſe Maſter *Marſhall* laies downe directions, how we may be able to doe this ſervice for the Church: and firſt he ſhews, what is *requiſite* to *fit* and prepare us to doe the Church ſervice, and the meanes he laies downe are three: *Godlineſſe, ſelfe-deniall,* and *Love.*

1. *Men muſt be Godly*: And O that we Miniſters on the Kings ſide, could be meanes to worke this Condition in the hearts and lives of all His Majeſties Souldiers: I dare ſay the ſervice would be better done, and their endeavours would in many places be more ſpeeded with a bleſſing.

2. *Men muſt deny themſelves*, not ſeeke their owne ends, nor proceed in their owne wayes, when once they appeare ſinfull in themſelves, or to others detrimentall; I wiſh Maſter *Marſhall* (if he had beene in earneſt) had beene ſo happy, as to have perſwaded all and every of his Honourable Auditory, to the practiſe of this point, which (as himſelfe affirmeth rightly) is the A. B. C. in Chriſts Schoole: But alas the whole nation feeleth to its ſmart; that he hath beene as unſucceſſefull in teaching this firſt leſſon, as my ſelfe and others have beene in preſſing of the former, which is a doctrine of an higher forme, and of farther proficiency.

3. *Men muſt love the Church*, indeed love will make men labour, and the labour of love is the beſt labour, and moſt pleaſing unto God. But though our ſpeciall love muſt be unto the Church, yet we muſt love others too, even thoſe that yet are enemies to us; and of a differing opinion from us, yea though yet out of the ſtate of grace it ſelfe; and ſo love them as we may allure them, we muſt not be bloudy or Cruell to them, Maſter *Marſhall* I obſerve ſpeaks 2 or 3 times of love in his Sermon, but it is only of love to *the brethren*, that is (as may without breach of Charity be ſuppoſed) to thoſe of his owne ſide and faction; as for other men

though

though of the ſame *Nation*, perhaps *Nature*, brethern of the ſame Parents, they may be ſet at odds, and tempted to hate or kill each other, (for ſuch hath beene the practiſe of ſome of them that talke much of love to the brethren, But I affirme from Gods word; that our hearts muſt be ſeaſoned with love unto our enemies, inſomuch that we muſt, after the example of our *Saviour*, and our *Soveraigne*, both truly deſire, and by our gentleneſſe, endeavour their good: and this love as proceeding from a ſelfe-denying ſpirit, is of all moſt *acceptable* to God, and most *ſerviceable* to his Church. After this Maſter *Marſhall* proceeds in his method to ſhew what the freinds of the Church thus prepared muſt do, He ſaies

They muſt firſt informe themſelves, what the wants of the Church are, and ſympathize with them, inquiring wherein they may be helpfull, and then he ſhews well, that *ſomewhat muſt be done to God for it, and ſomewhat muſt be done from God for it.*

Somewhat muſt be done to God for the Church, and that is ſaies he, wemuſt pray for it; for God hath not promiſed to do any thing without prayer, but he will do all things by it: and herein (to the ſhame of many that pretend themſelves for the King, I muſt needs ſay they are moſt extremely, and moſt Atheiſtically defective. His Sacred Majeſty, in the piety of his ſpirit and confidence in God, hath ſtrictly commanded *faſting* and *prayer*, yet what is there practiced in many places by many people on that very day, but drinking, and ſwearing, yea (and by ſome that ſhould give better example) *playing at Cards*? How empty are Gods houſes, and how full are Alehouſes? But *good Lord lay not this ſinne to the charge of thine Annoynted, or of thoſe that are truly and conſcientiouſly for him.* But hence, hence, it is, that the righteous cauſe lyeth ſo long in the Sudds, for did we pray better, *our enemies would ſoone be turned backe, this will I do for you, howbeit I will be ſought unto for it by the houſe of Iſrael, ſaith the Lord God.*

Pſ. 56 9.
Ezek. 36, 37.

And here by the way Maſter *Marſhall* exhorted his Auditors unto another good duty; and that is to *prize and eſteeme of ſuch as have the ſpirit of prayer*; which alſo is too much neglected, by many, in ſome of the Kings quarters; for as Maſter *Marſhall* truly (to whom I conſent:) *to pray is not to read prayers, or to ſing prayers, or to ſing prayers, or barely to conceive and utter prayer*

'tis a powring out the soule to God, with purity, faithfullnesse, fervency, humility and constancy, and those that can thus pray, are (to be well) the very *Chariots* and *Horsemen of Israel.* But alas, I say, how extremely are such men slighted, and scorned by many amongst us, insomuch that if injuries, or abuses would drive them all, (as they do too many) from the Kings side, and from their Allegiance, His Majesty should scarce have one praying man in some of his quarters; The Rebells by their wicked prences, have brought Religion into such extreme suspicion, as that many amongst us, who know not themselves what true *Piety* and *Religion* meaneth, do thinke it impossible (as I suppose,) that any man should be both *religious* and *loyall*, : but let Atheists, and prophane men know, that our *Loyalty* is of a better kind then theirs is; for it is so strengthend by *Religion*; that all the injuries and reproaches, which the *Rebells*, the *Divell*, and *themselves* together can heape upon us, or dart against us, shall never be able to enervate, or weaken it in us: but I returne to Master *Marshall*, who sayes.

3ly. *Somewhat also must be done from God for the Church, and that is, we must imploy all the gifts and talents which God hath given us in the Churches service, they are given us for that end, to profit the Church withall.* 1 Cor. 12. 7. *and therefore as good stewards of the manifold guifts and graces of God, we must dispense them.* Most true; hath God given men wisedome, strength or wealth, why all these, and what ever else they have, that may in any thing be availeable, they are bound as they will answer it to God, at the dreadfull day of Judgement, to imploy at this present, in the service of their *King* and *Country*; me thinkes every true *Englishman* should blush to looke upon any thing which himselfe hath, that his Soveraigne wanteth, or that may do him any service: *shall I goe into my house, to eate and drinke, and lye with my wife* (saies gallant *Uriah*) *when the Arke of God, and my Lord Joab and the servants of my Lord are incamped in open fields?* So me thinke, should every *Gentleman*, every *rich man* say, shall I go in *Skarlet* while my Soveraigne goes in *Sackcloth*? shall I be *richly* clad, while my Soveraigne is *meanely* attired? shall I have gold in my Chests while my good Soveraigne wants it to buy food, to put in his Souldiers bellies? shall I lye soft and fare well, while my 2 Sam. 11. 11.

Soveraigne lodges hard and fares ill, yea is hunted up and downe the land, like a *Patridge upon the Mountaines*, and is robbed of his maintenance? ſhall my *Soveraigne* be in my *Saviours* condition, and complaine with him, *The foxes have holes, and the birds of the aire have neſts, but the King of England hath not where to bide his head*, and ſhall I live like that *Dives* in the Goſpell, and care for nothing? No, farre be ſuch things from me, I had rather beg with my Prince, (my naturall Leige Lord,) if God ſo pleaſe; then raigne and domineere with his rebellious Enemies. Thus I ſay (me thinke) we ſhould all even grutch our ſelves, to fare better then our King, or to enjoy any thing which he wanteth, or to have any thing in our poſſeſſion which might be ſerviceable to farther that righteous cauſe, which His Majeſty maintaineth.

But once againe to Maſter *Marſhall*, who now drawes towards the end of his Sermon, which he concludes with an exhortation (ſo the margent calls it) to his Right Honourable and beloved Auditors: and wiſheth that *they could heare the Lord himſelfe ſpeaking to them in the ſame language, as once he ſpake to Cyrus*, and truly I wiſh the ſame thing with him, for then I hope, they might have beene drawne from that bloudy and ſinfull way, which ever ſince ſome of them have walked in. For God (I am ſure) would not have ſpoken to them as Maſter *Marſhall* hath done.

But in ſtead of exhorting them, he doth fall to commend them: *you* (ſaies he) *who have heretofore lived at eaſe, injoying the delights of the ſons of men, have now changed your pleaſures for paines, your delights for dangers, your profits and gaines for expenſes &c.* if they have (as he ſaies) beene Changelings in theſe things, I wiſh they had beene ſuch in nothing elſe, or done no worſe, but alas, they have changed our peace into warre, our happineſſe into miſery, they have turned the whole Kingdome upſide downe, and of a flouriſhing Country have made it an *Acheldama* or *field of bloud*. But Maſter *Maſhall* goes on, and tells them, *ſuch fruits yours are not brought forth by every plant; ſuch plants as you grow not on every ground* (no God forbid they ſhould, the world would ſoone be at an end then; nor had it ſtood till this day, if former ages had produced many ſuch.) *But goe ye on*, (ſaies he) *ye noble and worthyes, forget what is behind*, (if the worme of Conſcience will give them leave) *God and his People will never forget it* (I believe

leeve they will not, for there is too great cauſe it ſhould be remembred.) *Get the reſolution of* Zitca *that Brave Bohemian Captaine, who not onely was willing to fight while he lived, but bequeathed his ſkin when he died, to be made a drumme head for the ſervice of the warre*; (were we but in poſſeſſion of ſuch a Legaſy from them, there would not be ſuch need of Drummes for theſe warres and this fighting, (which we ſee this Miniſter ſtirred them up unto) would be ended. *Be good Shepheards ſtill* (ſaies he) *to reſcue and feed the flocke committed to you*, (they reſcue us from peace, and with bloud and blowes they feed us;) *Be ſo many Saviours upon mount Sion*, (O that they would, and leave off to be deſtroyers.) and *to quicken you the more, remember* (ſaies he) *how much of your golden time you have waſted, with* Domitian *in catching of flies*; (How happy had it beene for this Nation, had they ſtill followed that imployment;) *How much of your eſtates hath beene ſpent needleſly, in pictures, feaſtings, buildings, ſportings, if not worſe, in riot and diſorder*; *how much of your ſtrength hath beene beſtowed in the ſervice of the world, and the God of it, &c.* Thus he goes on, from the remembrance of their evills paſt, to ſtirre them up to commit greater: for however he may (in his preſent diſtemper,) thinke and call it *zeale* and *righteouſneſſe* in them to practice what in effect he exhorts them unto; yet he will ſee at the great and terrible day, that God will finde it to be *extreame madneſſe*, and *moſt tranſcendent wickedneſſe*.

He tells them further, that God hath choſen and accepted them, into the moſt Honourable ſervice that man is capable of, yea into that which he imployed his owne ſonne in. If this be true; then woe unto ſome of them for their unfaithfulneſſe, in not doing the worke for which they were choſen, as Chriſt taught them by his owne example. It cannot be denied, that Chriſt *brought peace* to the earth, and *wrought peace* on the earth; he reconciled enemies, made no diviſions among freinds, he was called the *Peacemaker*, but theſe have beene our *Peace-breakers*: therefore Maſter *Marſhall* is deceived, either they *were not choſen of God*, (as he ſaies) and ſent as Chriſt was, or elſe of all men, they *are the moſt unfaithfull*.

In the cloſe of all, Maſter *Marſhall* ſpeakes to the reſt of his auditory, and tells them, *that they may be call'd to ſpend their bloud*

in the Churches cause, (meaning that which is since called the Parliament cause:) and he would have them all of that *Martyrs* minde, who said, *if every Haire of his head were a life, he would venture them all.* But it was in a way of suffering not of fighting, (which the *Martyr* meant) in a patient submitting to supreame Authority, (as he then did,) not in resisting the same; therefore that saying of the *Martyr* in this case, (as Master *Marshall* would have it understood) was most impertinent, and the Auditory might be deceived by it.

And thus have I now quite done with Master *Marshall's* Sermon; what hath beene good therein, I have consented unto, what hath beene dissentive to truth or Godlinesse, or liable to *misconstructions*, and *misapplications*, I have endeavoured to discover; that so the ignorant henceforth may not be so misled by it. I wish I had had the occasion to have done it sooner. And my wishes also are, that some Godly Ministers would, (for the reducing of simple soules,) but looke over those *Sermons* which are preached and printed by those of that faction, and note their errours: for the Scriptures of God are most extreamely perverted, abused, and misapplied by them; what ever particular Comminations and cursings are threatned therein against any particular Nation, they use to apply, as if they had bin spoken from Heaven *Nominatim*, against the Kings party: & what ever judgment they read of (in Gods word) against any particular King, for any particular or grand sinne; they will most unjustly, and most undutifully apply it against the *Lords Anointed* their owne *Soveraigne*, upon whom also they will cast the same iniquity: and yet all their unjust Calumnies, are not able in the least degree, to darken the *brightnesse* of his *Royall* mind, which (as it alwaies hath beene,) so still is watered (even towards them) with the mildest *dews* of mercy and moderation.

How often have they compared him to *Pharaoh*, to *Saul*, to *Ahab*, yea to *Manasses*; when as the world never saw, nor *England* ever had, a Soveraigne more meeke, more patient, more mercifull, more religious, more fully manifesting the spirit of Jesus Christ and of the Gospell: indeed were he not so good, they would use him better, were he not so like the Sonne of God in his Conditions, he should not meet with so much of His entertainment in the world.

When

When this unnaturall warre, was but yet *in Embryone*, the Ministers that looked to be great in that *new world* or Church (which was then in hatching,) were preparing the peoples hearts unto it, and one of my neighbour Preachers in *Essex*, comes up into the Pulpit with these words for his Text, *Esay* 30. 33. *Tophet is ordained of old, yea for the King it is prepared.* and so handled the matter, that all his people, easily perceived, it was only his owne King, whom he thereby would have intended. Another he expounds after his fashion those words *Ezek.* 21. 25, 26, 27. *And thou prophane wicked Prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord, remove the Diadem, and take off the Crowne, this shall not be the same, exalt him that is low, and abase him that is high, I will overturne, overturne, overturne it, and it shall be no more, untill he come whose right it is, and I will give it him.* Another he alleadgeth, (or maketh for his purpose) that in *Ezekiel*, where all the *feathered foules and beasts, of the field*, are called to *eate the flesh of the mighty, and to drinke the blood of Princes and Nobles.* And *Cursed be he that withholds his hand from bloud* was an usuall Text amongst them: and so was that *Jer.* 46. 10. *This is the day of the Lord of Hosts, a day of vengeance, that he may avenge him of his adversaries, and the sword shall devoure, and it shall be satiate, and made drunke with their bloud.* And the very truth is, these very men have beene the cheifest exciters unto, and promoters of this most accursed and unnaturall Rebellion, which worke or imployment of theirs, hath wrought a very *Metamorphosis* in many of their owne natures and dispositions; divers whom I have knowne to be (to my apprehension) of most milde and compassionate spirits, like *Lambs* and *Sheepe*, are now become most savage and bloudy, like *Beares* and *Tigers.* Ezek. 39. 17, 18.

This very Master *Marshall* (how ever some are pleased to bespot him for some former miscarriages, yet I (who have knowne him well for 10 yeares space) shall ever speake the truth of him, and) I do assure the world, that before his ingagement in this rebellious and bloudy businesse, as he was a man of most able naturall parts, a most laborious Preacher, successefull in his endeavours, (God giving him the affections of most men with whom he was acquainted,) and conformable to the *orders and discipline of the*

Church according to his *oath of obedience*, so was he also a man of an unblameable life and carriage, of a cheerefull and affable disposition, exceeding loving to his freinds, and communicative of any good unto them, very Charitable to those whom he saw in misery, though enemies unto him: in a word his acquaintance was so gratefull, and pleasing, that many Ministers, (among whom my selfe was one,) did account it one of our greatest outward blessings that we dwelt neere unto him. But alas, how hath this Rebellion (like Witch-craft indeed,) conjured him out of himselfe, and transform'd him into another man, both in his *conversing*, and in his *teaching*.

1, *For his conversing*; my selfe had a little experience of it the last time I had discourse with him, (at his owne house,) about the Subject matter, which I writt unto him of afterward, in my booke called *the Loyall Subjects Beleife*: when as (indeed) I found in him so great an alteration, from that wonted mildenesse, and sweetnesse, which I had formerly knowne in him, that I should not have beleeved the same upon the bare report of another man, so tetricke, and waspish, and froward, was he in his arguings, that unlesse I would yeeld to his sayings, and fancies without reason; he would dispute no more,

2, *For his teaching*; others even of the common sort of people have observed, that a little before I was driven out of *Essex*, his fortune was to preach at *Brainetree* (a neighbour Towne to me,) upon a Lecture day: (where my selfe had lately before preached obedience to the King, and thereby made divers of my factious Auditors run out of the Church:) But (I say Master *Marshall* coming to repaire the breach, made there such a Sermon to provoke unto the warre, and to *assist the Parliament* (as he called it) that some Godly Christians, (for there be some such even in *Essex* that love the King, and are resolved to part with their lives; rather then to start from that doctrine of obedience unto him, which heretofore they have learned from Master *Marshall* and others) some such I say who had all their dayes highly Honoured Master *Marshall*, heareing that Sermon of his; were most extremely astonished at it, and came to me with sadded hearts, and weeping eyes, for to bewaile him. *Never* (cryed they) *did we expect to heare this from* Master Marshall, *so contrary to himselfe, his former doctrine and way of Preaching*.

So

So that (alas,) we ſee what man is, if God leaves him for a ſeaſon to himſelfe, how unable to ſtand, or perſiſt in wayes of good, *by grace we are ſaved*, by that we are preſerved, our whole *ſufficiency*, *ſubſiſtency*, and *perſiſtency*, is of God,: it was a good Caveat therefore of the Apoſtle, *be not high minded but feare*, and it was good advice of His too, to others, that *they ſhould follow him, no farther, then he followed Chriſt*; indeed no examples of good men, muſt we make our abſolute rule for practice, *to the law and the teſtimony* (ſaies the Prophet) *when they ſpeak not*, or walke not, according to that, *leave them.* There are too many (I know) that did depend upon Maſter *Marſhalls* example, and are fallen with him, for his *Apoſtacy* is like the fall of a great *Oake*, which beares downe much of the underwood with it. I beſeech God reduce him, for I thinke his recovery might pull backe ſo many people from this rebellious way, as any one mans example whatſoever. *The Lord open his Eyes and worke upon his Heart.*

But in the meane time, it is my duty, and ſo the duty of every faithfull Miniſter, to detect the wickedneſſe of that way, which he with others have *Apoſtatized* into, and truly I have often thought with my ſelfe that as theſe men have beene the Cheife exciters *unto*, and promoters *of* this unnaturall Rebellion, ſo perhaps the Providence of God hath ordered, that the diſcovery of them, muſt be the meanes to appeaſe the ſtorme, we ſee fighting doth but increaſe the fire, happily 'tis writeing which may quench the flame: and therefore I wiſh with my ſoule, that every conſcientious and faithfull Miniſter, (where ever he lives) would make it his ſole worke to detect theſe men, for the recovery of the ſeduced out of their ſnares, and to vindicate Gods holy word from their abuſes of it. (And the bleſſing of God reſt upon the ſpirit, of the Author of that booke, *Againſt Reſiſting the Lawfull Magiſtrate under colour of Religion*, who hath in the ſame moſt learnedly, and religiouſly vindicated ſome other texts of Scripture from the *miſinterpretation* and abuſes of Maſter *Stephen Marſhall* in particular.) Surely we all owe this duty to Chriſt, and to our King, we muſt ſhew our valour and courage in our place and callings, as well as others doe, we in our way as they in theirs, the feare of the prevailing Rebells in any place, ſhould no whit daunt

us

us: for if our faith and zeale in the ſervice of our Saviour, (whoſe *Miniſters* we are,) and of our Soveraigne, (to whom we have ſworne *Allegiance*,) ſhould be awed with the power or malice of any riſing foe; we ſhould ſhew our ſelves moſt unworthy of Chriſts favour, or of the Kings protection: our daies are all numbred in Gods *Holy Booke*, and 'tis too great a degeneration, both from our *Religion*, from our *Miniſtry*, and from the *Nature* of true *Engliſhmen*, to thinke to purchaſe a ſpanne of time at ſo deare a rate, as for feare of any mortall creatures, in the expence of our Talents, *aut Deo, aut patriæ, aut patri patriæ deeſſe*, to be failing in our duties to God, to our King, or to our Country: We, We are they, that are intruſted with Gods Holy truths; we are they, that muſt anſwer it to the Iudge of Heaven and Earth, if by our ſilence we ſuffer his *Holy Goſpell* to be ſcandalized or abuſed. We have ſome advantages (me thinke) to incourage us, which our Predeceſſours the *Martyrs*, and *Witneſſe-bearers* of Chriſts truth ſcarce ever had.

1. Never was there ſo *cleare a truth*, ſo ancient, ſo generally acknowledged by all Chriſtians, in all ages, upon the ſtage of perſecution, as this is which we are called to maintaine: the *Doctrine of faith in God*, and of *Obedience unto Princes*; which alone indeed makes Chriſtians, and Chriſtian Religion, to differ from all other people and Religions in the world; if we let this Doctrine goe, then farewell the Doctrine of Jeſus Chriſt; and aſſuredly, to deprive the land of that, is the thing which the Devill aimes at by theſe men; whom he makes his inſtruments to reſtore *Popery* in this Kingdome; and to heale up thoſe deadly wounds, which the *Beaſt* hath formerly received by many of our *Reverend Biſhops*, and *grave Divines*.

2. Never had any of our Predeceſſours ſuch *Honourable Aſſociates* in perſecution as we have: our *King* and *Soveraigne*, the moſt illuſtrious *defender* of Chriſts faith, the moſt *Noble* and *Holy Chriſtian* upon the earth, is under the ſame burden of perſecution with us; for our bloudy *Domitians* ſcorne to ſpend their time onely in hunting *ſmall flyes*, it is the *Royall Eagle* whom they ſpight moſt, as being He, who hath moſt of God upon Him: We are but like the *Diſciples* of our Saviour, that ſuffer for our relation and love to him; O let us not be like the Diſciples in one thing, to forſake

forsake our Lord, to fly from him: Since he began to be in his desolate Condition, me thinke I have often (in my soule) heard him speaking to us those words of Christ to his Apostles: *What will you also forsake me?* Joh. 7. 67.

Well, we have each of us but one life to loose, and we cannot part with it in a more Honourable cause; wherein we may gaine more glory to God, and credit to our selves. Indeed we must resolve upon this, and looke for it; to be *murdered* and *martyred* by these sanguinarious and *bloudy men*, (if they can catch us,) as our Saviour was by the Pharisees and Saduces of his time, if we do but (as he did) stirre against them, in detecting their wickednesse and Hypocrisy; and the more Holy we be in our lives, and the more *faithfull* to Christ our Master, and to the King our Soveraigne; the more extreamely strong will their hatred burne against us, and the more *cruelly* will they torture and use us: because by our knowne Honesty and sincerity, we doe more detriment to their ungodly way in the eyes of people, then others doe. But we must remember, that we are *appointed to suffer*, as well as to preach; and to *us is given in the behalfe of Christ, strength to suffer, as well as to beleeve*; and when Saint *Paul* was called to be a preacher, he was called to be a sufferer; *I will shew him what great things he must suffer for my sake*: And if God by our sufferings, shall please to reduce the seduced from the pathes of errour, we may rejoyce therein: if by any meanes we may be instruments to recover soules to Christ, it shall be to our eternall gaine and glory, at the day of reckoning; *We are not our owne, we are bought with a price*; Christ bought us of his Fathers Iustice, (out of the Devills hands,) with the price of his bloud; and to the end, that we by our bloud (if occasion be,) might be meanes to redeeme others, out *of the hands of his strong ones. Sanguis Martyrum*, was *semen Ecclesiæ* of old, and must be so againe. Let these be our thoughts, and (by Gods grace,) we shall not feare what men can doe unto us. 1 Thes. 3. 3. Phil. 1. 29. Act. 9. 16.

"And now *O thou God of Glory*: for the Honour of thy great "and Reverend Name: (which thou hast beene wont, above all "things to regard) stand by us, and helpe us against these men, "who have defiled thy Temples, pulled downe thy Sanctuaries, "persecuted thy Prophets, scandalized thy Gospell, perverted

" thy Scriptures, and ſlandered the footſteps of thine Annoynted,
" endeavouring to caſt Him downe from thatexcellency whereun-
" to thou haſt exalted Him; and yet do colour all theſe their un-
" godly practices, with pretences of Religion, entitleing thine
" owne Holy ſelfe unto all their villanies. O our God for thine
" owne Honours ſake, looke downe upon them, as thou didſt once
" upon thoſe builders of *Babel*, and let not their miſcheivous ima-
" ginations any longer proſper, but let the wickedneſſe of theſe
" wicked ones come to an end. *Great God, and mighty Gover-*
" *nour of the world*, thy ſervants do beleeve thy Majeſty to be not
" deepely intereſſed in this cauſe of thine Annoynted, thy wiſ-
" dome did thinke him to be the fitteſt of all men to be Ruler over
" us, O maintaine thou the act of thine owne wiſedome. Thy
" ſpirit hath highly inriched his Royall breaſt with all Goſpellike
" conditions: O glorifie in the eyes of men the worke of thine
" owne ſpirit. Thine Arme hath protected him from many dan-
" gers, and thy ſole power with ſmall helpe, hath atcheived for
" him great Victories. O thou that didſt never leave anything
" unperfect, which thou didſt begin to take in hand, perfect thine
" owne worke for him, reſettle him in the Throne of his King-
" dome, that thy ſervants may ſee it to thy glory. O let not (*our*
" *Lord*) thoſe Heaven-provoking ſinns, which are committed
" amongſt us, obſtruct or hinder thine aſſiſtance of him. O Remem-
" ber, Remember, the greater and more notorious our evills have
" beene, the more evidently will it appeare to be the worke of
" God, when thou ſhalt bring it to paſſe. Thy word doth informe
" us, that it is not for any thing in thy people, that thou doſt ma-
" nifeſt thy ſelfe at any time in their behalfe, but onely for thine
" owne great Name, O therefore for the ſake of that, heare us, con-
" ſider us and helpe us. Thou art the *Saviour of thy People*, O for
" that Titles ſake leave us not; for thine owne goodneſſe ſake, be-
" cauſe thou haſt beene gracious to us already, be thou thy wont-
" ed ſelfe, ſtill the ſame. Thou art the *Judge of all the world*, and
" thine eyes are in all places, O for thy Juſtice ſake, when thy ſer-
" vant the King, or any of his faithfull Nobles, and Subjects, (in-
" vocateing thine helpe in ſecret,) ſhall ſpread before thee, (as *He-*
" *zekiah* did,) the blaſphemous expreſſions, reproachfull ſcan-
" dalls,

"dalls, or *unreaſonable demands*, and *propoſitions* which are ſent "untothem, or publiſhed againſt them, and againſt thy Church, "(by the enemies of our peace,) then looke thou from Heaven "thy dwelling place, and deale with their bold Adverſaries, ac- "cording to thine owne wiſedome. Thou haſt promiſed us, that "if we will call upon thee, in the time of trouble, *thou wilt heare* "*us*, and ſo heare us, that thou wilt give us further occaſion to "*glorifie* and praiſe thee, O for that *word and promiſe ſake*, wherein "thou haſt cauſed us to put our truſt, have reſpect unto us in our "Condition, and let the light of thy Countenance be towards us, "yea for Jeſus Chriſt his ſake who hath taken upon him, to medi- "ate with thy Juſtice, for the pardon of our ſinns, *once againe*, "*once againe* (*deare Lord*) let this poore Engliſh Nation, taſt of "her loſt happineſſe, and be comforted with the bleſſings "of Peace and order; which moſt fooliſhly ſhee hath put away "from her ſelfe. And let thine Annoynted have double joy, for "that meaſure of ſorrow he hath endured; that we his Subjects "may againe under his protection, *ſerve thee the living God*, & have "no more leading into Captivity, no more of this lamentable "*complaining in our ſtreets.* Amen. Amen. Good Lord. Amen.

Laus & Gloria, Deo & Chriſto,
Jeſu ac adjutori meo.
AMEN.

FINIS.